

The Baptist Record

"T H Y KINGDOM COME"

OLD SERIES
VOLUME LXI.

Jackson, Miss., January 5, 1939

NEW SERIES
VOLUME XLI. No. 1

Who's Who and What's What

Mrs. R. A. Morris, wife of the Newton pastor is making a good recovery after a major operation at the Newton Infirmary.

Mississippi is the first state in which the state-wide conference for associational Sunday school officers will be held. The meeting is in Jackson January 10 and 11. Evangelism will be the keynote.

The editor wishes to assure friends of his hearty appreciation of the assurances given him that he was in their thoughts during the holidays. The greatest earthly capital one can have is friends.

At the prayer meeting in Clinton during the holidays, Dr. A. A. Kitchings of Mississippi College presented as a special object of prayer The Baptist Record, that during the year it may reach a circulation of 20,000. Will you join with us in this?

The Delta Pastors Conference meeting at Drew, 10:30 Monday, Jan. 9, offers the following program: Subject, "The Pastor." The Pastor in His Study, George Gay, Marks; The Pastor in the Pulpit, J. H. Kyzar, Drew; The Pastor in Visitation, J. H. Pennebaker, Sumner; The Pastor's Prayer Life, L. T. Greer, Boyle; The Pastor in Evangelism, Jewitt Burson, Shelby.

We know of no better way of growing in grace than by prayer and the reading of God's word. We know there can be no growth in grace without prayer and the reading of the word. If we mean to be better Christians this year than last, do more good than we did last year, we must of necessity read the Bible more and pray more than we did in 1938. May not each of us say, "I have set the Lord always before me; because he is at my right hand, I shall not be moved."

Jones County Associational Brotherhood will meet with Laurel First Church, on Friday, Jan. 13th. An invitation is extended to pastors and laymen of other churches to attend this meeting. The meeting will begin with a social hour of 30 minutes, then the business session, reports, program by Summerland Brotherhood concluding with a message from brother Chester Swor. The meeting opens at 6:30 and lasts until 9:00 p. m. We are expecting 400 men. The meeting from 8:00 until 9:00 will be open to all and will feature the Southwide revival, but other parts of meeting will be for men.—Harry Smallwood

We sometimes wish for a daily Baptist paper. And right now we feel the need of it. On Tuesday afternoon of this week the Convention Board met to elect a mission secretary for the state. These lines are written of necessity just before the meeting. The paper will not reach our readers until Thursday. So we are not able to carry a report of any action taken by the Board. Our people generally read the daily papers and will learn from them before this reaches them what the Board did. Whatever was done we hope and believe will be in answer to prayer, provided our people have really prayed. It seems that in a former action we did not get in contact with the Lord or hear directly from Him. We are not through praying when we have elected a secretary, but there is great need now in this time of transition that our people be constant in prayer.

Dr. J. L. Plyler has been elected president of Furman University and of Greenville Female College, succeeding Dr. Geer.

At Rayville, La., under the direction of Mrs. J. H. Hooks, wife of the pastor, a Christmas pageant was presented to a congregation of 500 people who crowded the Baptist church building to witness it. It was reported to be beautiful and instructive, and the people asked that it be repeated.

Watch night services were observed in First Church, Natchez, of which Dr. W. A. Sullivan is pastor. They prayed for a great evangelistic awakening in cooperation with the plans of the Southern Baptist Convention. Dr. Sullivan begins his thirteenth year here. There were 138 additions to the church in 1938. The budget for 1939 has been subscribed, the largest amount for ten years. The Lord's supper was administered Sunday morning and baptism Sunday night.

To the members of the Noxapater Baptist Church: This paper comes to your home this week, and on through the month, at the expense of the church, because we believe that the entire membership ought to read the church paper. We hope you will read every line of the paper every week, and as you read it pray for the paper, its great editor, and all the work of our great denomination. Occasionally you will find a few words from the pastor of this church. Read this also, and all the other things, and we believe you will be a better church member. C. C. Weaver, Pastor.

Dr. G. W. Paschal with the close of 1938 announces the discontinuance of his editorial connection with the Biblical Recorder of North Carolina. This will be a matter of sincere regret to the whole editorial fraternity, for there has been a freshness, independence, force and originality about all he wrote. The editorial columns of any paper necessarily give it individuality and personality. It is amazing how much work Dr. Paschal has been able to do. He is head of the department of Greek in Wake Forest College. It is amazing how much work he does and does it well. We hope the Recorder gets as good a man as he is.

I have just closed the most blessed and fruitful year of possibly my entire ministry as an evangelist. I have been back in the field four happy years now. In that time have held fifty campaigns in nine states with close to the twenty-four hundred mark of accessions to the churches. Here is an interesting thing. In my entire evangelistic life I have held little over 500 meetings in 19 states and nearly 15,000 conversions and accessions to the churches and have the best outlook for next year of any year yet. These figures humble me when I review them. My heart is tendered with gratitude to the Lord.—A. D. Muse, 2160 Nelson, Memphis, Tenn.

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1938 was a good year with the Baptist Record and as we begin the New Year we want to thank all who have contributed in any way toward making "your own Baptist paper" one of the outstanding religious papers of the nation, both in content and in circulation.

content and in circulation.
• May 1939 bring to every one of you a full measure of the worthwhile things of life.
We hereby promise to keep "on the go" trying to enlighten the other Baptists of Mississippi about the value of the Baptist Record.

A. J. Goodrich, Circulation Mgr.

Rev. J. M. Metts of Clinton supplied the pulpit of Pastor J. W. Middleton Sunday, Dec. 25, while the pastor was on a brief vacation.

The visit of Chamberlain to Mussolini in January is likely to reveal whether he is a statesman or a plaything in the hands of the dictators.

The Executive Committee of the Southern Baptist Convention recently moved up the time of meeting of the next Convention in Oklahoma City to Wednesday, May 17, at two o'clock in the afternoon.

Rev. Sam Gordon, pastor at Amite, La., visited relatives in Jackson, Miss., during the holidays.

Rev. John Pucket, evangelist, member of Glenwood church in Tulsa, Okla., plans to come South

to continue his work.

Those who read with pleasure the Sunday school lesson expositions by brother L. D. Posey in the Record a few years ago will be glad to know that he proposes to furnish our readers a series of brief Bible studies in the early issues of the Record.

Rev. I. E. Lee for many years a member of the Sunday School Board field force, working of late years in Illinois, and for a year or more editor of the Illinois Baptist, now becomes pastor at Duquoine, Ill. He continues as editor of the Illinois Baptist.

A memorial to Dr. L. O. Dawson, contributed by friends in Alabama, is to be erected in Tuscaloosa, where he was pastor for many years before becoming Bible teacher in Howard College. For three years Dr. Dawson and this editor were classmates at the Louisville Seminary.

The Southeast Mississippi Baptist Pastors' Conference meets in Laurel Monday, Jan. 16, at ten a. m. at First Church. On the program are Devotional by A. L. Mills; Reports from Pastors; What a Revival in 1939 will do for our churches by L. G. Gates; What it will do for our schools by D. M. Nelson; What it will do for our homes by J. R. Reedy; Bible study by P. T. Lipsey. There will be a business period, and lunch at noon.

It was just as we indicated in these columns in December, the Ru^manian government, under the control of the head of the Rumanian Orthodox church, does not propose to give religious liberty to Baptists in that country. It sought to make the impression that Baptists have liberty there but everybody conversant with the facts knows it is not true. Greek Orthodox Catholic churches like the Roman Catholic church has never allowed religious liberty to exist where it had the power to suppress it.

At its mid-winter meeting last week in Nashville, the Baptist Sunday School Board authorized the erection of the first unit of a new building, the cost not to exceed \$100,000, same to be paid out of the reserve fund. The Sunday School Board reports the best year in its history. The total sales by December 31 will probably pass the \$2,000,000 mark. Mr. George Card told us that for the first eleven months of this year the book store business had exceeded last year's business for the same period by more than \$86,000. The board authorized the publication of a quarterly for Intermediate teachers, same to begin not later than the fourth quarter of 1940. Secretary Holcomb and his associates are relating the Sunday School Board to the great Southwide evangelistic movement; and already the hope of Dr. Holcomb, expressed when he first became secretary, that an open road should lead from the Sunday School Board to every country church, is being fulfilled. *Baptist Messenger*.

Sparks and Splinters

First Church, New Orleans, celebrated its 95th birthday with a church supper Dec. 28.

The Southern Baptist Editorial Association is due to meet in Memphis Jan. 19-20, as guests of the Baptist Memorial Hospital.

In the year 1937 the Southern Baptist Hospital in New Orleans cared for 2,263 Catholic patients. It is a joy to serve them.

The committee on evangelism appointed by the Mississippi Baptist Convention consists of Rev. G. P. White of Hazlehurst, Rev. I. D. Eavanson of Cleveland, and Deacon E. D. Hurst of Laurel.

Mr. Fred F. Florence a Jew recently gave to Dr. J. B. Cranfill a check to cover the cost of publication of a volume of Dr. Carroll's sermons on the Holy Spirit. Mr. Florence is president of the Republic National Bank of Dallas, Texas. The reason he assigned for giving this money is that "religion is the basis of all nobility," and the "need of a nation wide revival which will deepen in men's hearts their sense of duty to God and men."

To members of the Sumner church: Beginning with this issue, you will have coming into your home each week during the current year our denominational paper, The Baptist Record. I am very happy that the church at a recent business meeting decided to put the Record in the budget, and I am praying that you will look forward with increasing interest to its weekly visit. I am sure that if you will read it you will be better informed about our work, and your interest in all our denominational causes will be greatly enlarged.—J. H. Pennebaker, Pastor.

A resolution was introduced by Dr. L. E. Barton and passed by the Alabama Baptist Convention, which says, "The law requiring churches to make reports to the government is one we should disobey and defy, because it invades the sphere of conscience and violates the first amendment to the federal constitution." It is said that a department of the government has sent out to pastors and other church officials requiring them under penalty of fine and imprisonment to furnish certain statistical information to the government. We have not heard of such requirements in these parts, though that may be just one of the points on which we are ignorant. But it is a new role for government to be telling church officials what they must do in their official capacity. However we understand the requirement is not to be enforced where compliance with it would be a violation of conscience. Our people are getting tired of national meddlers and muddlers.

If anything was necessary to make it clear that the repeal of the eighteenth amendment has made the liquor situation far worse, it was furnished by the remarks of Mr. E. S. Chapman, the officer in charge of enforcing the federal liquor laws in Mississippi. Recently he was interviewed at Biloxi on the coast, and the report published in The Times Picayune of New Orleans. Mr. Chapman does not hesitate to say that moonshine liquor made on the coast since the repeal of the federal prohibition law is climbing to new and greater heights. That his men have raided and captured more illicit stills, month by month and year by year than before repeal went into effect. It seems to make its way to Laurel, Hattiesburg, Meridian and Jackson. This increase is in spite of the fact that the law is tighter than before, offenses that were once misdemeanors being now felonies. The counties where it is made are principally Harrison, Hancock, Jackson, George, Stone and Pearl River. Mr. Chapman says to his knowledge conditions are worse than they have been for 18 years. Also that contrary to common opinion the folks that make the liquor live in squalor and poverty, houses being unscreened in summer and cold in winter, the children undernourished. Mr. Chapman says all this means hard work for officers and more of it, with the request for cooperation from good citizens.

Baptist churches in Richmond, Va., will conduct a simultaneous evangelistic campaign beginning Oct. 15, 1939, under the direction of Dr. R. Q. Leavell.

At the Pan-American Conference at Lima, Peru, the Cuban delegation introduced a resolution condemning racial and religious intolerance as incompatible with the principles of democracy.

Rev. J. H. Creel, one of our old preachers, living near Hattiesburg, passed away just before the Christmas holidays. May they to whom he ministered follow his life example as he followed the Lord.

Rev. James Thorne of Louisiana has accepted the pastorate of the Raleigh Baptist Church. He leaves Louisiana with our love and appreciation, and I personally commend him to my many Mississippi friends.—B. F. Wallace, Monroe, La.

If the average man once becomes convinced that "one church is as good as another," his next conclusion will be: "Then none of them is any good. Why worry to belong?" That conclusion is on the lips of many, and is forming in the throats of others.—W. C. Taylor.

Dr. M. T. Andrews an alumnus of Mississippi College, but long a pastor in Texas, has accepted the responsibility of raising money for a Bible Building at Baylor University. It will be a memorial to Dr. J. B. Tidwell who has taught the Bible there for a quarter of a century.

Rev. R. L. Wallace preached the closing sermon of his pastorate at Terry on Christmas day. He has been pastor here for eleven years, and the church has grown until they now plan to locate a man on the field and have preaching every Sunday. Brother Wallace continues his work at Raymond.

So long as Christians are backslidden and world-conforming, the neo-catholic unionism will always have a strong appeal. Spiritual revival will vastly build real unity of spirit between believers, regardless of their denominations. But pompous efforts for outward combinations of religious bodies to impress the world are vain and foolish.—Western Recorder.

If the church building and the pastor's home are owned and controlled by a board of men who have the appointing of their successors, that church cannot truthfully claim that property. It is precisely the same with a school and the Baptist denomination. Whenever a school goes into the control of a self-perpetuating board it is lost to the denomination. It is time for such losses of schools to stop.—Baptist Standard.

Some programs for conferences have the appearance of being "hasty pudding," that is something jumped up on short notice, without having much thought given to it. Those who are responsible for the program in such meetings should give it thought a long time beforehand. And they would doubtless welcome suggestions from those who are interested. One of our exchanges suggests these as suitable subjects for discussion: Freelance Evangelism, Ordination of Ministers, Divorce, the liquor traffic. There are plenty more.

It is an evidence that we have too little faith in the presence and help of the Holy Spirit's presence and help in our religious gatherings when we have a hard and fast program from which varying is practically excluded and any interference by the Holy Spirit is prohibited. We have seen pastors who were afraid to open a prayer meeting for others to speak either through fear that the meeting would fall flat or for fear somebody might say something he ought not. Would it not be well to have a little space on our programs for the Spirit of God to get in a word.

At the Long Run Association in Louisville this fall, Dr. P. E. Burroughs was quoted as saying that in a recent period of time the evangelical denominations of the North, in our own country, had had a decrease of 300,000 Sunday school students while Southern Baptists had increased their enrollment 1,500,000. Can there be any doubt that one of the reasons for this is the death of conviction where the union sentiment prevails in the North, whereas the Baptists of the South are still committed to a definite doctrinal witness? It seems to me that is a major element in the situation.—W. C. Taylor.

Mental lubrication expedites mental lucubration.

Pastor Virgil Ratcliff of Walker, La., is getting out an interesting church bulletin.

Dr. Ben Cox of Memphis has been offered the use of an 18 acre plot about thirteen miles from Memphis by Mr. Joseph Menke, on which vegetables are to be raised to feed the people who come to the Open Door Mission. Mr. Menke also proposes to furnish help in cultivating it.

The Southern Intercollegiate Association has done away with the fiction that athletes are not to be paid for their participation in College athletics. This means that amateur athletics is a thing of the past. Many approve this action on the same ground that some approved the repeal of the prohibition amendment, not that it wasn't good, but that it could not be enforced. Paul says something about "what the law could not do in that it was weak through the flesh."

Our churches and our boards should not proceed in electing pastors and other officials after the manner of employing a plowhand. We are acting for God. We are trustees doing business for Him. We should carefully consult Him about what we are doing. We are led to this remark by some things which we have seen and heard of late. It is not just another little task to be disposed of. It is a matter of deepest concern to the welfare of the kingdom of God. We must be deliberate. We must pray through to a conclusion. And we must confer with one another and with all concerned, and with all who have helpful information. It is a mistake to say "Don't talk about this matter among yourselves."

Our people over the state have been informed through the daily papers of the fact that Dr. Edgar Godbold declined the office of Secretary of the Convention Board to which he was elected in December. The announcement was received with universal regret and disappointment. Dr. Godbold is a Mississippian whose work in other states we have followed with keen interest and pride. The Lord has blessed and used him abundantly. Our people felt that he was the man to help us in this particular epoch in the work. But he believes that it is the will of God for him to remain in Missouri, where he is mission secretary, and we accept his decision with the assurance that he has sincerely sought to know the will of God. He believes that the great number of unsaved people in Missouri put a special obligation upon him. And he feels that work has been begun for which he has a personal responsibility. Our prayer is that the Lord will greatly use him in the field to which he believes he is called of God.

Every now and then you see something in the daily papers which is an example of the words of Jesus, "Give an account of thy stewardship, for thou mayest be no longer steward." And, "It was reported unto him that he was wasting his master's goods." Just before Christmas the papers in these parts published an account of the death of an old lady in Florida who left more than one third of a million dollars. She had lived for many years in apparent poverty. She thought she was saving it when she was actually wasting it. From early childhood we knew the lady in question. She was a member of the Baptist church to which our great grandfather and great grandmother belonged. She and her husband lived in an elegant home. They never had any children. He went to Florida on account of ill health and died there. She remained and accumulated large property. There are said to be three wills, and it is doubtful if any one of them will stand the court test. The money could have through all these years been serving God and humanity, but it never did. When the Baptist Hospital was started in Jackson one of the trustees was hopeful of securing help from this lady, but he never did. "So is every one that layeth up treasure for himself and is not rich toward God." James says, "Your riches are corrupted, and your garments are moth eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days."

There's more of this to be seen in James 5:1-6.

Thursday, January

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By A. L. GOOD

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EDITORIALS

IF ANY MAN HEAR MY VOICE

When a man of God preaches the truth of God, the people of God recognize the voice of God. In the Christian's heart there is a receptacle which exactly fits the truth. There is the same Spirit in the Christian who hears as in the messenger who speaks. There is an instant and instinctive recognition of the truth.

This Paul said was true of the people to whom he wrote. He said to the Corinthians, "We write no other things unto you than what ye read or even acknowledge," which means that there was something in them that said, "That is the truth," to what he wrote. When any one today brings a message in the name of the Lord, whether it be in the pulpit or through the printed page, the man who hears it is under no obligation to accept it unless the truth of it is witnessed by the voice of the Spirit within. But if and when the voice of the Lord within attests the truth of the voice without, then it is confirmed to us as the word and will of God. If a man does not have the Spirit of God within him, he will not be impressed by the voice without.

In the third chapter of Revelation Jesus says, "Behold I stand at the door and knock. If any man hear my voice and will open the door, I will come in to him and will sup with him and he with me."

You have heard much in the past few months and you will hear more about the need of a world-wide revival. Do these messages find a response in your own soul? Do you find the Spirit within saying "That is true"? Do you feel the need as others of a spiritual awakening? Is there something which is making its appeal to you for a personal participation in the proposed revival? It may be that God is making his approach to the church through you. One man or one woman can open the door. The Spirit of God coming into one person in great power may be the means of the fulness of God's blessing coming into the entire church.

HE THAT HATH AN EAR

We once saw a picture of a seventeen story building at the side of which a mosquito was zigzagging around and up looking for a place to enter. He wandered in his flight past many closed windows until at last on the seventeenth story he found a window open. Into this he immediately entered and found a victim on which he set to work. That is somewhat the way we have to do in our preaching. We approach everybody with the message, but there are many whose minds are closed. At last we find an opening into the heart of some hearer and the word finds a place where it may work.

Millions of seeds from trees and weeds are produced every year. The wind takes them up and blows them about hither and thither. Many of them never find a place where they can root and fruit. But there are some which find a cranny here or a crevice there into which they find lodgment and soon begin to grow. Thus have we seen a sycamore tree growing in the tower of a court house, where the seed had been blown into a hole in the wall.

We are thinking of all the high purposes and desires being expressed by those who feel the instant and poignant need of a great revival. Appeals are being made to all of our people to turn to the Lord, to rededicate their lives, renew their allegiance to Him and give themselves to prayer and personal service. Will the people respond? Will there be a universal return and revival?

We hope that this revival campaign may reach all our people. But the thing that concerns us most is what response will be made in our own hearts. Here is where the hope of a great awakening lies. Maybe not all will heed the message of exhortation. But God deals with each individual. "He that hath an ear, let him hear what the Spirit saith to the churches."

ENFORCING THE LAW

Perhaps all of us should be very thankful to Governor White that he has warned all the liquor dealers and operators of gambling houses on the "Gold Coast" in Rankin County that they must close up "for good." And we are truly glad that he has taken in hand to see that "the law is enforced." What is known as the "Gold Coast" in a strip on the east side of Pearl River, opposite Jackson, in Rankin County where the county authorities are said to have allowed liquor stores and gambling houses to run wide open, in plain violation of the law and in violation of their oath of office. When the sheriff was asked about this he has said that he did not have sufficient deputies to enforce the law. One of his deputies was reported in the daily papers as arrested and put in jail for drunken driving.

This is the second time that the governor has taken in hand to suppress lawlessness in this area. When it was done before the chancellor declared the arrests illegal because they were done by the national guard rather than by the regular peace officers. This time the governor says he is acting in the light of decisions by the supreme court.

It may be remembered that in both cases the governor started the law enforcement only when petitions had been signed by many people and resolutions passed by religious and civic organizations. It ought not to be so but it seems to be so that the only way to get some laws enforced is for the peaceful, law-abiding citizens to rise up in wrath and demand their enforcement. People have an idea that when laws are enacted and officers are elected that ought to be sufficient assurance that the laws will be enforced. Why should it be necessary for people outraged by lawlessness, and injured in business and endangered in person by it, to have to gather in mass to insist on law enforcement. In the name of all that can be called righteous government, what are officers for any way?

Two factors entered into the present efforts to enforce the law. First the religious forces in Jackson and its environs gathered in two successive mass meetings to insist on law enforcement. It may not be sinful pride to remember that this originated in the Hinds-Warren Baptist Association. A committee of that body was appointed to act in cooperation with others who were of like mind. Rev. Ira F. Metts, pastor of Northside Church, began the movement. On two successive Sundays mass meetings were held in the court house in Jackson. Resolutions were passed and committees were appointed. And the officials who were invited but not present at these meetings were compelled to sit up and take notice.

Then the business interests of Jackson were aroused to make complaint to the Governor. Business was being injured by the liquor and gambling places nearby. Money was being diverted into injurious channels and employees were being demoralized. The Chamber of Commerce requested the Governor to do something about it. He immediately set the machinery to work, saying that he had the authority and would exercise it.

The officers visited the places along the Gold Coast and told them to close up. They found many already closed for the word had gone out. Now this is not exactly law enforcement, but it is the next best thing. Law enforcement would have caused the arrest and punishment of law violators. This was not done, but they were warned to close up shop. The reason given for this was that these operators had heavy investments which they had made in this business. Now the law requires that machines and furniture used in violation of law are to be destroyed or confiscated. This was not done. But these people were permitted to move their equipment to some other place where they can resume business and continue to violate the law. It is not even a good preventive measure. The officers are said to have told the violators, "We are here to warn you in a friendly manner."

Some of these illegal operators are said to have asked the officers if they meant to warn the liquor dealers on the Gulf Coast and in the Delta. To which the reply was, "We are going wherever the Governor orders us." The liquor dealers said "We have no complaint, the Governor has been very nice to us."

We hope the Governor's face is set against this business and that he will see to it that the law is enforced throughout the state and to the end of his term. As for the liquor dealers we know they will obey the law only when they are made to do so. They will resume operations at the same stand or somewhere else as soon as they think it is safe to do so. Is it the business of officials to see to it that it is nowhere and never safe to violate the law. The good citizens league and the business interests of the state had as well make up their minds to stay on the job.

DAVID'S THERE MIGHTY MEN

Have you had some scripture verse or phrase keep running through your mind and ringing in your ears, with a sort of invitation to get better acquainted with it, a sort of wondering what it means. Well that is what for a long time kept coming up in this writer's mind with reference to a sentence which is repeated in Second Samuel, "Howbeit he attained not unto the first three."

So we decided to read all about it and began with the story of David's experiences in the wilderness before he became King, and read about those who followed him and supported him in this period of leadership. We found there were three men who stood out above all the rest. Of many others words of high praise are used, but of one after another it was said, "Howbeit he attained not unto the first three."

These three men had done other exploits, but there was one thing that distinguished them above all the rest. The story is one of beautiful personal devotion. David was an exile from the place of his birth. He lived in the highlands where water was scarce. But even when he drank such as he could get, it did not taste like the water from the spring at the gates of Bethlehem from which he had drunk when he was a boy. One day while thinking over his boyhood experiences, he said, "O that one would give me drink of the water from the well that is by the gate of Bethlehem!"

No sooner was it said than three of his companions looked at one another and with full understanding and unanimity of purpose were off for Bethlehem. The village was in the hands of the Philistines, and a strong garrison guarded the gate. But they did not hesitate. Their devotion to David made them unmindful of danger and unconscious of fear. They fell upon the Philistines furiously, bounced them right and left; and while they lay helpless on the ground or scattered to the four winds, these three men filled their vessels with water from the well by Bethlehem's gate and made off with it before the Philistines could rally. They brought it to David and gave it to him as the evidence of their devotion to his person, and their loyalty to the slightest wish of their leader.

This gave them a place above all others in the esteem of David, and in that of the one who wrote the story of David's life. And this story is not without its significance to every follower of David's Son. There were others who had done as heroic deeds, and probably rendered as much service to the cause. But the thing that makes them outstanding is the motive which inspired them. It was their ardent devotion to David himself.

And it is as plainly taught in the New Testament that that which gives outstanding quality to any service to Jesus and first position to those who follow him is personal love and devotion to Him. This is true to all experience, to all psychology (if you choose to use that word), true to the New Testament narrative, and true to all the spirit of the Christian religion. As be-

tween Martha and Mary, Jesus said that Mary "had chosen the better part which should not be taken away from her." Of her also he said, "Wheresoever the gospel shall be preached this that she hath done shall be told as a memorial of her." John was spoken of as the disciple whom Jesus loved. He evidently loved Jesus with a devoted attachment. The first commandment is still first, "Thou shalt love the Lord thy God with all thy heart and all thy mind and all thy soul and all thy strength." That is what God desires above everything else.

The thirteenth chapter of First Corinthians is still "the more excellent way." It is not primarily what we do or how much we do, but whether we are true to the Lord Jesus with a personal and ardent devotion. That is the thing which should concern us first and most.

To be sure love of this kind will find expression in life and obedience, in practical service. But the essential quality in service is personal devotion to our Lord and Saviour Jesus Christ. Though I speak with the tongues of men and of angels, and have not love, I am become a sounding brass or a clanging cymbal. If I bestow all my goods to feed the poor, but have not love, it proffith me nothing.

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REPORT OF COMMITTEE ON MISSISSIPPI STATE-WIDE REVIVAL

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The committee to whom was referred the matter of suggesting plans for our statewide revival for 1939, in harmony with the Southwide movement, submit the following report:

I. The Purpose.

1. To arouse active and interested members to a deeper sense of responsibility to reach the unenlisted members, and the unsaved in the church's territory. The need for this is seen in the fact that 331, or more than one-fifth of our churches, reported no baptisms last year, and 228 churches held no revival meetings during the year.

2. To enlist the unenlisted. From a cross section of our churches, it is shown that on an average not more than one-third of our members are enlisted in the work of the church, either attending, supporting financially, or in any other way helping in the work of the church with any sort of regularity.

3. To reach the multitudes of unsaved and win them to Christ. The task that challenges us here is the more than 300,000 persons in Mississippi above ten years of age who have made no profession of faith.

4. To try to have a revival in every church in the state during the year 1939.

5. To seek to have revivals in destitute places where there are no churches.

6. To train those won to Christ for Christian service, emphasizing the study of God's word, the greater stewardship of life, prayer, missions and the Christian home with its family altar.

II. The Preparation.

The history of great revivals shows that they were begun with prayer and confession of sin on the part of God's people. And until this is done by our people our organization and effort can only fail.

Hence we recommend:

1. That the month of January 1939 be set apart as a time for confession of sin, earnest heart-searching and prayer on the part of our church members.

2. That January 1st be observed as a day of prayer, to be observed in a way that is most appropriate to local conditions.

3. That every pastor in the state, at his first appointment, or appointments, in the New Year, preach on effectual prayer and its conditions, as a starting point for our revival.

4. That during the entire month in the church services, prayer meetings, Sunday schools, B. T. U.'s, W. M. U. organizations and Brotherhoods, time be given for confession of sin and prayer, that a revival might begin in that church.

5. That prior to the beginning of any meeting days of prayer be spent by that congregation.

III. The Plan.

1. That the headquarters shall be the office of

the Secretary of the State Mission Board.

2. That the Secretary of Missions shall be the General Director.

3. The committee to work with him shall be a committee of his own appointment.

4. That our evangelistic set-up shall continue as at present.

5. That our secretary be requested to spend as much time as is needed during February, March and April to visit the ~~district~~ conferences in the state and direct in the organization of the associations.

6. That at least four district conferences for evangelistic instruction and enlistment be held in the state. (Time and places to be designated.)

7. That a state-wide evangelistic conference of days be held at Mississippi College to study evangelistic methods and soul-winning. (Time to be designated.)

8. That the moderator of each association, or some one designated by the executive committee of the association, shall serve as director, or leader, of his association.

9. That the executive committee of the association act as a committee to assist the associational director.

10. The associational committee shall arrange for an evangelistic conference in the association in February or March, seeking to enlist each church, together with the workers from the Sunday schools, Baptist Training Unions, W. M. U. organizations and Brotherhoods.

11. The associational director will endeavor to arrange for a meeting in each church in the association during the year, securing help for the weaker churches, or mission stations, by getting pastors to give of their time without honorarium, except actual expenses, to do this work.

12. That where cities have more than one Baptist church efforts be made to have simultaneous meetings in all the churches.

13. That prior to beginning a meeting the pastor seek to have a religious census of the community made, to discover who are the unsaved. And that he train a group in the method of soul-winning.

14. That the general director is authorized to secure whatever aid may be necessary for the district and state-wide conferences.

15. That report blanks be provided, including such information as may be deemed necessary, to be sent to the associational director, who shall collect the information from the churches in his association and send it each month to the general director.

Respectfully submitted,
Geo. P. White,
I. D. Eavenson,
E. D. Hurst, Committee.

BR

THE COLUMBUS CONVENTION

N. S. JACKSON

—o—

The thirtieth national convention of the Anti-Saloon League was held in Columbus, Ohio, Dec. 15th to 18th. Attendance was unusually good. Everyone seemed to be conscious of a tremendous task, and that the liquor traffic is more firmly rooted in our life than ever before. Conditions revealed by speakers would stir the heart of anyone except a beer or liquor seller. Bishop Ralph S. Cushman, of Denver, was elected president, and in a masterly address of acceptance, he called the people back to God, reminding all League workers that the battle is the Lord's, and that the fight must be waged under His leadership, if we are to win. Bishop Cushman stated that the churches, the religious forces must be enlisted. He spoke of the influence the liquor traffic had indirectly on the churches.

The convention opened Thursday afternoon, and the featured address was by the Hon. Edward B. Dunford, League attorney, of Washington, who spoke on "The National Outlook and a National Program."

Thursday evening, our own Dr. A. J. Barton, gave the keynote address in a challenging call to battle with the forces of evil in high places. His address was one of the high points of the convention. He was followed by one of our own Mis-

issippi boys, Dr. Charles J. St. John, known to his Mississippi friends as "Charley." Dr. St. John spoke of conditions in New York since repeal. He is superintendent of the famous Bowery Mission, and his unusually interesting address was a revelation of the finished products of the liquor traffic as found on the Bowery. Dr. St. John was one of the outstanding speakers of the convention. The writer had a delightful visit with him after the session.

Friday morning was given to reports from the various states. Mississippi had a high place among the states. No other state has had so many local option elections and won so high a percentage as Mississippi. Mr. Geo. Y. Hammond of California, showed moving pictures of liquor advertising, and saloons adjacent to public schools.

Friday afternoon the featured address was by Dr. Chas. J. Turck, of the Board of Christian Education, Presbyterian Church, U. S. A. His address positioned the church in the liquor fight.

Friday evening, Dr. W. E. J. Gratz, of Chicago, nationally known as a leader of young people, spoke on alcohol and youth. Following Dr. Gratz, Rev. Sam Morris, "Voice of Temperance," radio speaker, who was introduced as the Sam Jones of today, spoke on "New Wines in Old Bottles." He proved to be a worthy successor of Sam Jones, and he will be no little force in the coming war.

No session was held on Saturday, but on Saturday evening the Hon. Harry H. Porter, Evanston, Ill., Chief Justice Municipal Court, and chairman on Tests for Intoxication, National Safety Council, demonstrated a number of tests which reveal the degree of intoxication. No longer need the questionable statement of the drinker be accepted as to amount of drink consumed, but by simple tests the exact amount of alcohol in the blood may be determined. Science joins in the fight. Judge Porter was followed by the new president, Bishop Cushman, who gave his address of acceptance, referred to above.

Sunday morning a number of the Columbus pulpits were supplied by League officials and workers. Sunday afternoon, the closing session of the convention was held, and the first speaker was the famous Dr. Haven Emerson, of the College of Physicians and Surgeons, Columbia University, New York. His address, "Medical Reasons for Temperance and Abstinence," was one of the outstanding addresses of the convention. After hearing him the writer left to return home.

Altogether the convention was the most successful held since repeal. As indicated there was a consciousness of a tremendous task, but there was also a spirit of courage and determination, and no note of uncertainty was sounded during the entire convention. The writer returned home fully determined to press the fight in Mississippi. While we have apparently the best condition of any state, it is far from what the good people of the state want. Altogether we can make it what it ought to be. The writer wishes to express sincere appreciation to all who contributed to a convention expense fund, making it possible for him to attend.

LONG LOOKED FOR BIOGRAPHY!

"George W. Truett"

By P. W. James

—o—

We have been awaiting a biography of this beloved leader for some time. At last one has been written by his son-in-law, Dr. P. W. James, of Tuscaloosa, Alabama. This book is profusely illustrated and contains an introduction by Douglas Southall Freeman. It has been promised to us by the publisher at an early date. The price will be \$2.44, including sales tax. You may send money order now to the Baptist Book Store, 500 East Capitol Street, Jackson, Mississippi.

BR

The church at Brookhaven on Christmas day by a unanimous and rising vote recalled Dr. B. Locke Davis to be their pastor. He had recently resigned here and gone to the pastorate of First Church, Springfield, Mo. At this writing we do not know what will be Dr. Davis' answer.

DO CATHOLICS WANT RELIGIOUS LIBERTY?

—o—

(Part of editorial in The Christian Century.)

There are issues upon which the Roman Catholic Church and the main body of Protestants stand not shoulder to shoulder but face to face. If it is important for Protestants to cooperate with Catholics in all matters in which cooperation is possible, it is no less important to resist when there is encroachment or attempted encroachment upon the people's liberties or abuse of the equal freedom which according to the American way, is given to all faiths. If it is right, as it is, to join our voices and our hands in protesting against persecution of Jews and Catholics wherever it occurs, it is no less right to insist that the Roman Catholic Church shall come into court with clean hands in this matter of persecution and those lesser violations of religious liberty which consist in utilizing the power of the state to gain advantage for itself and to penalize the followers of other faiths.

The other night there was a nation-wide broadcast, including speakers from New York, San Francisco, and points between, purporting to express Roman Catholic protest against Nazi outrages upon Jews. This was splendid. It was fair enough, also, that it should include suitable and critical comment upon Nazi treatment of Catholics, especially since the violence against the cardinals at Munich and Vienna was still fresh news arousing hot indignation—in which we cordially share. But Archbishop Mitty of San Francisco devoted most of his time to rehearsing the crimes of Mexico and loyalist Spain against the church, with no hint that the church had ever been anything but the bearer of light and liberty in those countries or that Franco's forces and allies in Spain had ever subjected civilian populations to the same ruthless treatment of which he accused the loyalists. Archbishop Mitty thinks there has been a conspiracy of silence about the treatment of priests and nuns by the loyalists. "Somebody muzzled the correspondents; somebody controlled the cables; somebody closed the columns of the press." On the contrary, there have been many columns of such news though naturally not all the unverified atrocity stories sent out for propaganda purposes have gained the publicity or the credence that was desired.

But who has muzzled the correspondents of the Catholic press? Were there no atrocities on the other side? A very recent book adds to our knowledge of facts already well known. In "A Diary of My Times," Georges Bernanos, who is not only a Catholic but a devout one, reports what he has seen and known, especially in Majorca where he was living when the war began. He is no partisan of either side on the issues of the Spanish war, but he has seen and he circumstantially reports enough ruthlessness by Franco's men and their Italian allies towards civilians, women as well as men, to cloud beyond recognition that black and white contrast which the archbishop paints between the persecuted Catholics and their fiendish foes. "It was not so much the actual killings in Majorca that disgusted me," Bernanos writes, "as the fact that they were publicly approved by the great majority of secular priests, monks, and nuns of that unhappy island . . . And since in any case in Palma the proportion of the 'reds' put to death with all due ceremony was as one against twenty or thirty mown down along the roadside by the official killers, it seems to me his Lordship, the Archbishop of Majorca, might logically have extended his solicitude to these as well."

Bishop Cannon, speaking from Cleveland on the same broadcast, began by saying: "As a Catholic bishop I am not unacquainted with persecution. My own people in many nations and ages have felt the hard heel of powerful, brutal political leaders." Shades of St. Bartholomew! Does the bishop think he can create in the American mind the impression that all the Roman Catholic Church knows about persecution is what it has experienced on the receiving end? Every country in which that church is now suffering persecution is a country in which it formerly

practiced it and continued to practice it until the government got out of hand and refused to do its bidding.

Protestantism was persecuted in royalist Spain right down to the revolution of 1931, and persecution of Protestantism is practiced in Franco's Spain. It was persecuted in Mexico until the church lost its power. It has been persecuted in most of the countries of South America, and is still hampered and harassed by clerical influence upon the governments of some of them. It was subjected to legal disadvantages in Catholic Austria until the ansschluss a few months ago. The Papal State, until it was extinguished in 1870, made not the slightest pretense of granting religious liberty. Fascist Italy, quarreling with the Catholic Church in regard to its prerogatives, still gives it advantages denied to all others.

The annual report of the secretaries of the Methodist Board of Foreign Missions, made public only last week, said: "Italian territory in Africa has already become practically impossible for Protestant missions. If General Franco wins in Spain, Protestant work is in danger of being absolutely forbidden." Not in the history of Protestant missions, says this report, has freedom of worship and teaching encountered such hindrances as now. The obstacles in Germany, Japan, and the occupied portions of China are of purely secular origin. Those in Italy, the Italian colonies, and nationalist Spain are chiefly due to the demand of the Roman Catholic Church for preferential treatments by governments.

What we were saying recently in regard to the Eastern Orthodox Church and the inconsistency between its attitude at Utrecht and at Athens is relevant in this connection. In the ecumenical councils of the churches it professes and exhibits the most fraternal temper toward Christians of other folds; but where it is at home, strongly entrenched behind the shelter of a complaisant government, it puts the screws on dissenters and makes its Holy Synod the judge of what they may say or print about religion. In Rumania and certain other countries in Southeastern Europe, the domination of the Orthodox Church is even more pronounced. Yet the Orthodox in Polish Ukraine are even now bitterly protesting against their treatment by the Roman Catholic authorities in that country. Churches, whether Orthodox or Roman, whose idea of catholicity includes the right to proscribe worship and faith other than their own in areas where they have sufficient strength and power with the government to make proscription effective, cannot be surprised if their protests against intolerance and persecution in areas not under their control elicit some other sentiments besides sympathy. Sympathy for the persecuted—yes, always. But some uneasiness also lest they gain the dominance and special privilege which they claim as theirs by right and which they exercise wherever they can.

It is clear that persons who denounce persecution and plead for religious liberty are not all talking about the same thing. There must be millions of American Catholics who mean exactly what Protestants mean by religious liberty, at least so far as America is concerned. It is not so sure that that is what the Catholic hierarchy means, or that its protest against intolerance goes beyond a protest against intolerance directed toward Catholics. The saying of one word for the Jews and two for themselves in a case where they are suffering simultaneously from the arrogance and tyranny of the same power does not give complete assurance on this point.

In the light of these conditions, American Protestants are not at ease when they contemplate the persistent efforts of Roman Catholicism to build prestige and gain advantage by all sorts of methods other than the legitimate ones of persuasion and conversion. They do not see, for example, why an American cardinal visiting Italy should be accorded more honors than would be given any American citizen or public official short of the President, or why this should be done—as it must have been—under the direct

orders of our State Department. It suggests to them the ominous thought that perhaps this is a build-up for an exchange of diplomatic representatives between Washington and the Vatican City, and against that they are prepared to protest with vigor and conviction.

They are disturbed by the spectacle of the Bishop of New York issuing a pastoral letter a few days before election, and having it distributed in all the churches of his diocese, urging Catholics to "vote for Amendment 1"—granting certain favors to parochial schools. The whole continuous campaign for such a radical change in our public school system as would be involved in the support of parochial schools by public funds is a matter of grave alarm. The proposals for the erection of gigantic statues of Saint Francis on a hilltop in San Francisco and of the Virgin Mary in Oregon—the latter on the specious pretext of "honoring motherhood"—are items of sectarian propaganda whose true meaning is obvious and ominous.

BR
IF JESUS CHRIST SHOULD COME TO EARTH

—o—

If Jesus Christ should come to earth
To celebrate his human birth,

I wonder what his lips would say
Upon this tangled Christmas Day.

I wonder if he would not think
The bitter cup he had to drink

Was little more than wasted wine,
Upon a herd of selfish swine.

He came that men might learn to live.
He gave that men might learn to give.

He died that men might learn to die.
But have we learned? Have you? Have I?

He spoke of peace. We prate of war.
We humble Christ. We honor Thor.

We stop our ears to cries for bread,
Where hungry multitudes, he fed.

We shut our eyes to backs all bare.
We steel our souls to Pity's prayer.

Of love our very hearts are void
For passing millions unemployed.

We build our churches, tall and grand.
We celebrate on every hand.

With purple pomp and circumstance,
The banners of the Lord advance.

We sound our creeds in trumpet tone.
We chant to Christ upon his throne.

But half our zeal is hollow wood
When put to test by brotherhood.

If Jesus Christ should come today,
I think his loving lips would say:

"You lift for me another cross,
When what you give for gold is dross.

"No mortal man should wear my name
Without the love for which I came.

There is no worth in any creed
Unless it meets another's need.

"To celebrate my day of birth,
Bring back my peace upon the earth;

And I shall call your Christmas good,

If it is born of brotherhood.

—David E. Guyton,

Blue Mountain, Miss.

A Christmas program that was beautiful, interesting and instructive was given at the Lambert church Sunday night. The church was decorated in cedar and silver bells. The nativity scene was presented and a devotional story read, with appropriate songs. The church gave Pastor R. W. Porter a present of \$50.00. At Sledge they filled the back of his car with good things.

The Tuskegee records report six persons lynched in the United States in 1938, two less than the year before, or two years before, and 14 less than in 1935. The bodies of two victims were burned. Officers prevented 42 lynchings. All six lynched in 1938 were negroes. The offenses charged were rape one, murder three, refusal to pay bill one, insulting a woman one. The states involved were Florida one, Georgia one, Louisiana one, Mississippi three.

FROM NAZARETH, PALESTINE

—o—

Dear friends;

A few days ago the British army took over everything in Palestine and we have been living virtually under martial law since. We do not suffer from the travel restrictions except for being deprived the privilege of going to colonies and villages with the Gospel. However many people do suffer from such circumstances, the strikes and traffic limitations making it difficult to get necessities to the villages.

Last March when the Hannas left Nazareth for a year of rest and study in Texas, because of lack of workers, we felt that we should come to Nazareth. It necessitated temporarily closing down the Tel-Aviv work but with Nazareth as Southern Baptists oldest station in Palestine we felt impelled to come. We have followed the group of Tel Aviv friends with our prayers and hope to return there this spring. For nine months we were the only missionaries in the city, though after others saw us actually live there three denominations have tried to open work since we left (two of these having very distorted views of the Bible e.g. the British—Israelites).

In coming from Tel Aviv's 150,000 modern Jews to Nazareth we find ourselves living among 12,000 Arabs who in many respects have the same customs and standard of living that were here in the days of Christ. Two-thirds of the present Nazareth population are nominal Christians and the remainder are Moslems. There is not a single Jewish family in or near the city! One Jew from a nearby colony is "tolerated" to come over for electrical repairs and even he has had to be heavily guarded by the police because of the anti-Jewish atmosphere. But we rejoice that he has found our place and seems almost to have found Christ too. When he started coming to us at first the feeling of the Arabs who saw it ran so high that we ourselves were jeopardized for some weeks by being branded "Jews." But Abraham keeps coming back though usually at night.

Nazareth's nominal Christianity along with its place-worship is pitiful to behold: a Catholic church is over every possible "holy site." One of these "Christians" standing in the door of his whiskey shop told one of our workers, "Why do you come here to preach to us? Do we not live in Nazareth the city of Christ and are we not therefore Christians?" The head of the government schools here told us recently that the Christian children of the schools are much worse behaved than the Moslems and that they will never heed a teacher who does not come from a high family! We saw on Nazareth's chief street one morning a boy playing a prank on a man who suddenly turned and beat him to the ground and then jumped on him and stamped his chest unmercifully; children, especially girls, are worse than neglected—only the fit survive. . . In one of Nazareth's many churches there is an ancient baptismal dating back to the third century: it is indeed a striking evidence of how Christians baptized at that time. However, there is a hole in one corner of it three feet deep; when asked what the purpose of this hole was the Roman Catholic priest-guide replied, "The candidate would stand in this hole in order to make it easier to drop the water on his head!" (while the baptismal itself in which this hole exists is nearly five feet deep!)

While in general the hearts of all people in Palestine are closed to the Gospel because of the racial and political strife, it is our joy that in Beirut we have recently had to open a second preaching hall that is well attended. It is doubly encouraging because the preacher at this new post insists on remaining entirely self-supporting. Such a work deserves the prayerful interest of us all.

In answer to the kind and oft-repeated request, "If there is anything we can do for you please let us know," please know that we have only one real need out here, and that is for power . . . the power of the Holy Spirit in sanctifying His workers and in convicting the people. A half hour each day of intercession for lost people and

Christian workers is Palestine's greatest need from every Baptist.

With a prayer for your increased joy in Him at this Christmastide, we are

Sincerely yours,

Mr. and Mrs. H. L. Eddleman

December 1, 1938.

BR

THE FEAR OF GOD IN THE HEARTS OF MEN

By W. J. Robinson, A.M.D.D.

—o—

The word "fear" is used in the Bible with two or more meanings as really as if two words spelled differently were used. The context must be carefully observed in order to discover the correct meaning. It is imperative that Bible students master the meaning of words in the sense the Bible uses them. Not to do so is likely to end in serious error with disastrous results. The fear of God is either filial or servile. Filial fear is that profoundly tender regard for God that makes doing his will a pleasure. It becomes one's meat and drink. It fills living with ever deepening joy and feasts the soul on pure delight. Slavish fear is the result of guilt, and the consciousness that penalty must eventually follow. These men are mastered by evil to the degree that they love darkness rather than light. They are the bond servants of sin, and have not the courage to defy their master. However this is often the forerunner of conversion to filial fear that causes the soul to worship God in sincerity and in truth.

But there is another group of men who are apparently wholly indifferent to God. They show no concern whatever about him. Truly their hearts are void of the fear of God. Seemingly they do not acknowledge his existence. They are in the bonds of iniquity and do not know it. All impenitent souls are in the same category—their heritage is eternal torment.

Each good minister of Jesus Christ has a serious, but a glorious task. He is a watchman to warn the people of impending danger. If he is faithful he clears himself of all responsibility, and gains his Lord's approval. But the minister who is unfaithful, and does not give adequate warning, brings upon himself God's sore displeasure.

To know God is to fear him. First, with the fear that results from the consciousness of having grossly insulted a wise, just and holy sovereign who can not look upon sin with the least degree of allowance. Being possessed by this kind of fear one may be expected to go on until he attains that glorious experience that leads to filial fear and the soul reveres God as the one supremely worthy of all honor and glory and praise now and for ever more.

Ignorance or a slight misunderstanding of facts may result disastrously. Ignorance of what God's will is or defiance of his will may result in eternal weeping and wailing and gnashing of teeth. A good minister of Jesus Christ will tenderly, forcibly and persistently declare the whole counsel of God. His auditors will come to know his character and his will concerning men and their sins, and the provision he has made for their welfare. To leave this undone is to bring down God's wrath upon his own head and destruction on the souls of men.

To put the fear of God into the hearts of men they must be made to know that God is "I am," the self-existent eternal One, creator and preserver of all the universe, that he is supreme over all and that his will must be done by all in earth and heaven and hell. He is at once creator, sovereign, judge and a loving heavenly Father to all who truly revere his matchless name. Truly, "God is love," but he is much more. He is a judge who renders justice to all. He is no respecter of persons. If he could not, or did not, enforce his will he would cease to be supreme and chaos would result.

God hates sin with an implacable hatred. He is longsuffering toward men, not willing the death of any, but desiring that all men turn from sin and live in blessed fellowship with him. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him

should not perish, but have everlasting life" (John 3:16).

To treat such love with contempt or indifference is to invite relentless penalty. God could not be a sovereign and not penalize all men who trampled the blood of his Son under their feet. He has declared it, and it shall be done, all impenitents shall spend eternity in the fire prepared for the devil and his angels. Justice can do nothing less to those who account the blood of the Lamb an unholy thing. God has adequately warned, and his word can not fail, not in the least. He has commanded that men must repent or perish eternally; and it shall be so.

Men must be made to fear the wrath of God or they will never truly revere his matchless name; they must be made to know the exceeding sinfulness of sin or they will never properly value the blessings of righteousness; they must be made to know, to the full measure of their ability, the cost of redemption, and consequences of neglecting the efficacy of atoning blood or they will never sue for mercy at the throne where pardoning grace abounds.

Every pulpit should frequently roar with the thunders of Sinai, and flame with the sulphurous fires of hell. Preachers have temporized with the great doctrine of sin, and its penalties, or soft pedaled them, till men no longer fear to fall into the hands of God, and that in the face of the fact that the Bible says it is a fearful thing. We have had so much shilly-shally colorless preaching in this generation that multitudes of intelligent men and women no longer fear God, are not concerned about heaven, and do not dread hell. Even many who are regarded as devoted church members think many Bible doctrines are outmoded.

No wonder wickedness abounds in high places, and immorality wears the garb of righteousness, and that crime is both brazen and impudent. Marriage has lost its sacredness, and divorce has almost attained the distinction of an advanced degree of respectability. If we may believe what we read in leading periodicals chastity is no longer essential to respectability; and virtue is a myth with which facts adorn their musings. What the end shall be God only knows.

We need a generation of preachers who will preach the wrath of God so forcibly as to make men quake and tremble because of their sins, and cry aloud to God for mercy. Some supposedly orthodox preachers do not seem to know that God commandeth all men to repent. Every sinner must choose to truly repent or spend eternity in hell, but many preachers are not telling them so. Such preachers are the servants of the devil, and the enemies of God and men.

Experience is a great teacher. The pages of history prove that wherever the doctrine that sin is unspeakably hurtful and commits its devotees to humiliation and shame here, and to hell eternally, is not fervently preached, degradation rules the land. It is also true that no moral or spiritual reformation of lasting value has ever been brought about by those who did not persistently proclaim that all impenitents must suffer eternally.

The world is in the throes of the earthly tortures of sin. Conditions are growing worse daily. Our own nation is polluted with sin, and has almost reached the point where she no longer blushes for her unspeakable shame. Nothing will save us from a cataclysm except preaching that will put the fear of God in the hearts of men. He, and he alone, is our salvation.

Kansas City, Mo.

BR

It is with genuine pleasure that I am able to write you and say that Highland enthusiastically adopted the EFP by a unanimous vote for 1939. We feel that the Baptist Record coming into every home of our resident members has already proven a blessing in several ways—even though we have only had this plan for the past six months. Doubtless greater good will come through this particular medium during the next year. We hope to use the "paper" more for Highland news.—J. H. Avery, Pastor.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwin Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Dates and places for our Institutes are given below.

The eighth district will hold an Institute in each association—that is why no places are named here!

Each group of women plan to bring your lunches, the hostess church will furnish drinks. This will save much work and time. The meeting will begin at 9:30 and close at 2:15.

Hattiesburg First, Jan. 4.

Lucedale, Jan. 5.

Bay Springs, Jan. 6.

Union, Jan. 9.

Eupora, Jan. 10.

East End Columbus, Jan. 11.

Aberdeen, Jan. 12.

New Albany, Jan. 13.

Calvary, Jackson/ Jan. 16.

Grenada, First, Jan. 17.

Moorhead, Jan. 18.

Marks, Jan. 19.

Hernando, Jan. 20.

Mrs. Carter Wright will be our guest—enough said.

This week attention has been called to at least two big errors in the 1939 W. M. U. Year Book. Corrections will please be made as follows:

Page 34—Omit word "active" on Standard of Excellence chart.

Page 51—Insert among books in Y. W. A. Course:

The Bible a Missionary Book—J. B. Lawrence, 35c.

—o—

Excerpts from a letter to her family, from Auris Pender in South China.

There are many people to whom I should write, but I'm afraid I won't do more than one letter, so it must be to you. Always when I'm having an interesting experience, or seeing pretty things I think of you. I wrote you several days ago that we were going to Tin Tong. Well, we're on our way. Left home yesterday morning about 9:00 o'clock in sedan chairs, and came to Lak Chuk where we spent the night. Know what a sedan chair is? The riding in one for three hours was not extra comfortable, it was much better than walking. We walked over the one steep mountain and got a bit warm, otherwise, it was nice and cool all the way.

We have a chapel in Lak Chuk, so we spent the night there with the Bible woman, and the preachers family. It was market day so we saw lots of people. I was dressed in foreign dress and sun hat, and the natives made way for me when they saw me coming. In the chapel during the services the people kept looking at me and discussing me, so the Bible woman explained to them that I was a woman just like they were, only my skin was whiter and I wore different clothes, that I did not bring any devils with me, but because of the love of the Lord and according to His commandment, I had left my home in America and come over to live and tell His message among them. That seemed to satisfy them. All along the way yesterday as we met and passed pedestrians they would ask where we were going, then who we were (some of them knew however that we must belong to the Luk Yam Tong (Gospel Hall). One chair bearer said, in his explanation at the tea room, that we were the Shin Sam Koo Neung (pure or righteous-hearted ladies). Margie and I slept together last night on the Bible woman's bed, she went over to a neighbors to sleep that we might have her bed. As tired as I was I spent most of the night turning and groaning, never did find a soft place on those boards! Margie slept sweetly. I'll have a camp cot at Tin Tong and will I be thankful

to get on it tonight.

We had planned to travel today on a cargo boat, had made arrangements (by paying a dollar extra) to have a little private corner blocked off by some of the cargo. But as we ate our bowl of mien (similar to spaghetti) early this morning we were told there was no room for us. But to run up the river a piece and we could get on a little boat that just happened to be going that way. So we "ran" and found it to be a clean, empty little boat waiting for us. Margie said after we got on that the Lord prepared it just for me for He knew I didn't like salt fish, ducks, chickens and half dressed men for my fellow passengers. Margie, the Bible woman and I were the only passengers on the little boat. Their Bible woman prepared our noon meal on the little boat. Guess what we had! Chuk, that is rice soup, we didn't have time to buy food after we learned we were coming like this. I happened to have half a box of raisins and Margie had a small tin of condensed milk. So we put the raisins in the boiling soup and added the milk later. It was really good.

This boat has no sails on this trip, so four men are harnessed to a long rope, they walk along on the bank and pull while one man stays aboard to steer. It's all hard work and we pay only 60c per passenger for the whole day's ride. We've come over a number of rapids, about twenty-five Margie says. The river is beautiful, Son King or New River is its name. I have thoroughly enjoyed the scenery, high green mountains on each side with much pretty shrubbery. Had a nice cool breeze all day and how refreshing it is for the weather not to be so HOT!

I hear the Japanese passing over again, nine war planes flew over us this morning, real low too, and now four more of them—gone now. Wonder what they've wrecked this time, how many mangled bodies they've left strewn along their way! Dr. Wallace and Dr. Beddoe were in our hospital in Wuchow when the Japanese wrecked it. They had hastily moved all the patients to the ground floor when they heard the planes coming. The fifth floor collapsed and the rest of that huge building was all shaken apart. All the windows broken, medicines ruined. Our pastor's daughter was kindergarten teacher in Wuchow and since the bombing she has come home, for her little students are scattered. Her building was hit and fell flat. She and two other teachers were the only ones in it and they didn't get a scratch. She said all the patients left the hospital after the bombing, but the wounded and dying ones were brought in from off the streets and laid all over the floors. The doctors could do little but give them water for their medicines were ruined, it took about two days to get more medicine from Hong Kong. We heard it couldn't be brought in by plane for mail and passenger planes are no longer safe in China. The Japanese have shot down some and say they'll do it again—kill people by the hundreds, wreck the hospitals, destroy the medicines, then make it almost impossible to get more! When will it all end. This has been such a peaceful, quiet day, it's hard to realize there's a dreadful war all around us. The Lord only knows what is going to happen in Europe. There are no safe places if we are looking to governments for protection. I have come to believe that the only safe place for me, or anyone, is WHERE the Lord wants me, busy at my appointed task, given me by the Lord, regardless of the Japanese, Hitler, Mussolini or anybody else.

Wish you could all see the river now, it has widened out and is shallow and clear, gets prettier all the time, can see the bottom most of

the time. Yesterday, as we came along on the shore in the sedan chairs, we very frequently saw fish swimming around near the bank. Since I love and enjoy the beauties of nature so much, I'm deeply thankful the Lord brought me to work in a country so beautiful.

October 3rd. Well, here I am home again and I'm so glad to be here too. There's no place like home is there? I left Tin Tong yesterday noon, came to Hoh Tou by bus and from there to Lak Chuk by cargo boat. The trip down the river didn't take as long as going up did. From Lak Chuk on home in the sedan chair was rather hard because of the hard rain and strong wind. I was sorry for the chair bearers but they seemed to have a good time. Tin Tong is a grand place. I'd love to be three people, one of me could stay in Tin Tong, one in Sun Hing, and one follow Margie around all over this country where there's so much work to be done and so few to do it. They are begging me to move to Tin Tong for several months and help them with their S. S., a B. Y. P. U. and Kindergarten. The church there has more men than any of our churches and they are active too. They really want to do things, we had a business meeting Sunday night and they decided to take advantage of an excellent opportunity to buy more property adjacent to the church. The men said they would raise \$500, Margie and I are to give a thousand, mostly Margie for I haven't much to give. They have had forty-five additions by baptism this year, twenty were baptized Sunday night, eight more will be baptized when Pastor Tse goes back next month.

We visited another one of our stations on this trip, Chen Wan, the most distant one. The opportunities are unexcelled there too. Tin Tseng is another village about thirty miles from there and they are begging for a missionary. About a year ago two men from there came out to Chen Wan to do some shopping, while there they just happened to stop by our chapel to see what was going on. That was the beginning of a new life for one of them. He went home and read the Bible that was given him, and later came back to ask for baptism and church membership. He went back to Tin Tseng and has done an excellent piece of witnessing for Jesus. The preacher and Bible woman have been in there several times and find very little opposition. Usually there is much. Sunday there were four baptisms, two men and two women. One woman is the mother of the man who received the Bible at our chapel. Believe me she could really answer all those questions that the examining board put to her, she knew what it was all about.

Well, I could go on and on telling you about the work and the need for more work, but I must go over to the school and see my dear girls and teachers.—Auris.

BR

Newton church for the first time in years overpledged its budget for 1939.

A month ago nearly 400 churches and 350 ministers in Texas had gone into the plan of the Relief and Annuity Board for security against old age and disability.

It is said that the Japanese government will organize Buddhist missionaries in China to counteract Christian missionaries. Christianity always flourishes more when the opposition is active.

There is joy in heaven in the presence of the angels over one sinner that repents more than over ninety and nine which have not gone astray. Who will report as the first one saved, and who will report as the first to lead a soul to Christ in 1939?

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East Mississippi Department

By R. L. BRELAND

Yalobusha W. M. U. Meets

Thursday, December 9th, the officers of the Yalobusha County Baptist W. M. U. met with the Coffeeville Baptist Church in an all day meeting for planning the work for next year. The meeting was called to order by Mrs. Taylor Howard, county superintendent. "I love to tell the story" was sung; G. E. Denley led the prayer; Mrs. Helen Maples conducted the devotional, using "Service" as her subject, after which R. L. Breland led in prayer.

The following unions were represented: Water Valley 6, Camp Ground 6, Scuna Valley 3, New Hope 2, Elam 1, Coffeeville 6, and a number of visitors. In all there were about 40 present. There are nine societies in the county, three of which were not represented.

Mr. C. C. Pate spoke on Personal Service, Mrs. G. C. Cost spoke on Christian Stewardship, Mrs. Mae Landreth spoke on Young People's Work, Mrs. O. J. Davis spoke on Mission Study, and Miss Jessie Denley spoke on Christian Literature. Each one of the speakers was the leader of that work in the county.

After these splendid discussions these leaders grouped the officers of the local unions in a separate room for discussion and planning for the work in 1939. Mrs. Taylor Howard led the presidents in their study. It was a very interesting meeting and helpful to those present. Yalobusha County has a real live superintendent and she has a splendid corps of assistants.

At the noon hour a splendid lunch was served and all seemed to have the fleshly appetite well satisfied. The local church was glad to have these women with it.

Coffeeville W. M. S. Elects

At a recent meeting the Coffeeville Baptist W. M. S. elected officers to serve next year: President, Mrs. C. F. Nordan; First Vice-

President, Mrs. J. P. Stone; Second Vice-President, Mrs. R. Leonard; Third Vice-President, Mrs. K. Ball; Assistant Young People's Leader, Mrs. Gerald Denley; Recording Secretary, Mrs. Clyde Peeples; Assistant, Mrs. R. J. Criss; Corresponding Secretary, Mrs. J. W. Brown; Treasurer, Miss Ruth McCormack; Mission Study Leader, Mrs. R. V. Maples; Assistant, Mrs. C. M. Taylor; Personal Service Leader, Mrs. T. A. McCormack; Assistant, Mrs. C. Miles; Stewardship Leader, Mrs. G. C. Cost; Devotional Leader, Mrs. C. C. Pate; Enlistment Committee, Mrs. J. P. Stone, Mrs. J. M. Fancher, Mrs. Robert Upchurch; Finance Committee, Mrs. W. J. Gore, Mrs. L. D. Clements; Social Committee, Mrs. Earl McCormack, Mrs. F. D. Boydston, Mrs. R. L. Breland.

The death of Rev. Jeff A. Rogers at his home at Amory on December 10 took from our midst one of our very best preachers. He believed the Bible just as it is written and preached it just as he believed it. We have all too few such men and when one goes it is a great loss. Sympathy and condolence are extended to all the bereaved.

Mrs. Mittie Walton Kennedy of Coldwater Baptist Church, Neshoba County, writes and tells of the church work there. She further says: "We are all so glad that you are doing better, and hope that you will soon be able to come back to Coldwater." Thanks!

Rev. John R. Breland, pastor of First Baptist Church, Jackson, La., writes: "Our work is going in a very satisfactory way. I regret very much to see that Dr. R. B. Gunter is to leave the work as mission secretary. He has done a wonderful work. May God send the right man to succeed him."

I have a good friend over at Union who writes occasionally a letter of cheer which is greatly appreciated. This man is brother W. N. McLemore. A recent letter brought an encouraging message. Among other things he said: "Your column in the Record is one of the 'bright spots' when we get the paper. It is so personal and actually makes a fellow feel at home. Our Baptist work in Union still goes forward and how happy we are. A conversion in regular service Sunday night when our pastor, Rev. Montie Davis, preached one of the greatest evangelistic sermons calling for decision to come over on the 'Lord's side.' This convert was Miss Gloria Cook a granddaughter of our county B. T. U. worker, E. C. Cooper. She will be baptized on Christmas day. Won't that be glorious? Our Sunday school is standard. Brother J. Leon Lewis is our able superintendent. You will be glad to know that the 'Moses' of our church, brother W. R. Moore, is still faithful and true."

It was with regret that I learned that Dr. R. B. Gunter is leaving the office of state mission secretary. He has done a splendid work and his place will be hard to fill. May the Lord give him many useful years yet.

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OPINIONS ARE FREE; TRUTH IS SACRED

—o—

Following his election as president of the Southern Baptist Convention at Louisville in 1927, Dr. George W. Truett, pastor of the First Baptist Church in Dallas, "invited all the editors of the religious press to a breakfast at which he . . . sought to impress them anew with a sense of the tremendous responsibility which was theirs to mold the thought of their readers along lines of unity and progress"

"In . . . several conferences with representatives of the religious press . . . following his election as president of the Baptist World Alliance at Berlin in 1934, Dr. Truett emphasized the trusteeship of the editors as he reminded them of their unique opportunities to lead and inspire the churches." He pointed out that their papers "should furnish a forum for free and frank discussions of all appropriate and constructive subjects. He expressed the belief that the sun of the denominational paper was rising . . . that the day of its greatest influence was ahead. He suggested that the editors and their boards would do well ever to remember the motto of the Manchester Guardian: 'Opinions are free; truth is sacred.'"

The above quotations are taken from "George W. Truett, a Biography," by P. W. James. The Broadman Press, in collaboration with The Macmillan Company, announces that this outstanding biography will be published in March at a list price of \$2.50. It will contain an introduction by Douglas Southall Freeman, editor of the Richmond News Leader and author of "R. E. Lee."

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S. S. ATTENDANCE JAN. 1, 1939

Jackson, Davis Memorial	237
Jackson, First Church	829
Utica Church	113
Crystal Springs Church	340
Inverness Church	84

B. T. U. ATTENDANCE JAN. 1

Utica Church	81
Jackson, Davis Church	139
Crystal Springs Church	108
Inverness Church	65

BR

To the W. M. U.'s of the Mississippi Association: We wish to take this opportunity to express our gratitude and appreciation to each of you for your part in the lovely gift which you sent to us. Words fail to express the material and spiritual blessings which we are enjoying because of it. We pray God's richest blessings will be bestowed upon each of you throughout the coming year. Yours in Christ, Bro. and Mrs. W. K. Andrews.

BR

Stranger: Your neighbor tells me you've got an unusually good cow. What will you take for her?

Farmer (cautiously): Wait a minute! Are you the new tax assessor or has my cow been killed on the railroad?—Boys Life.

BR

Customer: To what do you owe your extraordinary success as a house-to-house salesman?

Salesman: To the first five words I utter when a woman opens the door—"Miss, is your mother in?"

BR

"How did you make your neighbor keep his hens in his own back yard?"

"One night, I hid a half dozen eggs under a bush in my garden, and next day I let him see me gather them. I wasn't bothered after that."

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Sunday School Lesson

By HIGHT C. MOORE

PETER COMMENDED AND REBUKED

Matthew 16:13-25

It was in the vicinity of Caesarea Philippi near the sources of the Jordan and in the autumn of 29 A.D. that Peter, as representative of the disciples, made his great confession of Jesus as the Son of God. The response of Jesus culminated in the first prediction of his sufferings which called forth the protest of the impetuous apostle and the counter-rebuke of the Master.

Notes Analytical and Expository

1. The Faith of the Christian receives the approval of the trusted Christ. Men are lost without a right idea of his character and mission. Mark how Jesus, when they were alone in the mountainous region of Caesarea Philippi, drew out of the disciples the popular opinion of himself as leading to the great confession which Peter made. They told Jesus that the people regarded him as one of the nation's great come back to life: The inflexible Baptist, or the intrepid Elijah, or the sympathetic Jeremiah, or one of the other prophets. Their idea was exalted, but inaccurate. But what did the disciples say? Upon the correctness of their answer everything depended. As spokesman of the 12, Peter reached the high-water mark of Christian loyalty in his great confession of Christ as the Son of the living God. Instantly the divine beatitude crowned the confessor, though Jesus recognized the source as much as the saying: for he realized that it was more the prompting of the Father than the reasoning of Peter.

2. The Founding of the Church rests on the assurance of the triumphant Christ. (1) The doctrine of the church was for the first time mentioned by Jesus. Upon the meaning of his words expositors are not agreed. Some say the rock means Christ as the Rock of Ages; some say that it applies to Peter, who on the day of Pentecost wrought and witnessed the virtual birth of the church; some, that it refers to the body of apostles who were founders of Christianity in various lands; some, that it means the confession of Peter which must be that of every true church member. Of course we reject the Romish view of the primacy of Peter. Three things are incontrovertible: The church belongs to Christ; it is built by him; and it will triumph over all opposition. (2) The discipline of the church is suggested in the keys of the Kingdom and the power of binding and loosing. If Peter and his associates and successors obey the teachings of the word and follow the Spirit, their action in admitting the saved to church and excluding the disorderly will be sanctioned in heaven. (3) The message of the church would eventually center in the Messiahship and deity of Jesus, but before the ascension, it would only arouse fanaticism and hostility.

3. The Forecast of the Cross reveals the atonement by the suffering Christ. What Jesus himself had long foreseen was now for the first time declared to his followers. Recognizing the Messiah, they must learn that his chief work is vicarious suffering rather than political sovereignty. Four things he therefore predicted: The inevitable journey to Jerusalem; the endurance of hardships from the authorities; the divine martyrdom; the glorious resurrection. The mention of the Master's murder stirred the soul of Peter. With a half-prayer that Jesus' death might be prevented, he made the rash assertion that it should never occur. Thus he contradicted the prediction just made, implying the kingdom without the cross, became the tempter of his Lord. As the momentary mouthpiece of Satan, Peter merited the sharp command which vanquished the tempter in the wilderness. So early had the man of rock become the stumbling block; for he had not the mind to comprehend, much less direct, divine affairs. Know that the cross is needful. Apply the tests of discipleship: Desire to come after Christ; denial of self for Christ; discipline in daily cross-bearing; development in grace and power.

The Lesson of the Lesson The Confession that Christ Commends

(1) Confession of Him as Teacher. The disciples were not ashamed to be called his disciples. Nor should we be ashamed today to be numbered among his followers. He is our great teacher. Let us learn of him every day.

(2) Confession of Him as Saviour. There is none other name whereby we can be saved. He saves us from the dominion and consequences of sin. Let us rejoice in his salvation and let all the world know it.

(3) Confession of Him as Lord. If we learn of him and are saved by him, we should acknowledge him as Lord of our lives in every part and every day. We should ever look to him to counsel, to correct, and to command.

(4) Confession of Him to Himself. How his heart must have leaped with joy and triumph when Peter said to him, "Thou art the Christ!" Let us in yearning prayer confess him to himself! He and he alone is the Christ of God. Nor can we approach the Throne of Grace without being conscious of his deity.

(5) Confession of Him to Christians. Fellow disciples need and welcome our testimony to the Messiah. How often it may prove balm to their souls! The word of Peter confirmed the faith of his associates.

(6) Confession of Him to the World. We live among a wicked and an unfaithful generation, now as in the olden times. Be unashamed of Jesus in the presence of friends and foes. Thus we can uplift the world.

(7) Confession of Him with Self-Denial. No heart can have two thrones. Christ is entitled to sway

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the scepter. Hence, self must be renounced, subordinated, and made to serve instead of reign.

(8) Confession of Him with Obedience is required. Faith without works is as dead as a body without spirit.

(9) Confession of Him with Sacrifice. It crosses the grain to take up the cross and bear it sacrificially. But Christ did it for us. Not only ought we to do it for him, but we must do it for him if we follow him into the larger life. Are we ready for the task that has a thorn?

(10) Confession of Him with Hope. He is coming again. Then the holy angels will be with him and he will shine with the Father's effulgence. Of the unashamed here he will be unashamed then.

—BR—

LEXINGTON W. M. U.

Officers for the Lexington W. M. U. are as follows:

Mrs. J. F. Williams, president.
Mrs. J. T. Nabors, first vice-pres.
Mrs. S. O. Clayton, 2nd vice-pres.
Mrs. W. C. Nelms, 3rd vice-pres.
Mrs. W. A. Ramsey, secretary.
Mrs. J. N. Hall, Cor. Sec.
Mrs. D. C. Lundry, treasurer.
Mrs. W. B. Kenna, pianist.
Mrs. J. H. Fuqua, Asst. pianist.
Mrs. W. P. Lewis, personal service leader.

Miss Bell Stigler, stewardship and missions.

Mrs. M. S. Perkins, Sunbeams.
Mrs. Felton Tate, G. A. leader.
Mrs. Clarence Holloman, R. A. leader.

Mrs. Walter Moore, circle leader
No. 1. Mrs. Ed Gully, circle leader
No. 2.

ALCORN ASSOCIATION

The Alcorn County Baptist evangelistic work is moving on nicely since our annual session in October. We are planning to have an associational rally the fifth Sunday in January, looking forward for a great year in evangelism in 1939. We need your prayers in our efforts to lead as moderator of our association. We will have other rallies in the spring.

Our state evangelist, brother E. D. Estes, has been a great help to us. He has conducted revival meetings in seven of our country churches, in Alcorn County, since October 1, and in some of the inactive churches he found some of the hardest places to work that could be found in our state. In his meetings with us, there have been 82 additions to the churches, 74 of them being by baptism. Brother Estes is a tireless worker, even in the most trying situation. His preaching is great and constructive. I heard the new pastor of Iuka say at the Convention in Jackson that the meeting that brother Estes conducted there in May was still being felt in the church and town of Iuka. He will help us some more in the new year and we want him, for we know his work counts for Christ and that lost souls will be saved. May the people over the state know brother Estes better and appreciate the services of both of our evangelists. Brother M. E. Perry, our other evangelist, has just closed a great revival with Liberty Hill Church, this county. His work is great also.

E. E. Hooker,
Moderator, Alcorn Assn.

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W.H. JOHNSON, President

Thursday, January 5, 1939

THE BAPTIST RECORD

11

Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

Statewide Meeting

January 10-11, in the First Baptist Church, Jackson, there will be held the fourth statewide meeting for associational officers or selected representatives. Many associations have their regularly elected officers, and we want all these to surely attend. However, for those associations that have not yet chosen any officers, we want any representatives who may be selected for any of the places of work to attend this January meeting.

This is the meeting to plan and study methods of making 1939 a great year in all the Sunday school and Vacation Bible school program. Sunday School Board leaders will direct the meeting in all phases.

The Sunday School Board is paying 2c per mile each way for one, two, or three cars from each association to bring the associational officers or selected representatives. Each person pays for his meals and the one night lodging while in Jackson. However, we have arranged with the hotels for special rates for that one night. Let every association plan for a good representation.

—o—

Intermediate Work

About 1500 people were reached in the recent special Intermediate Sunday school week in Neshoba County. Every Intermediate department and class in the county was registered. What other association can say that? We urge every department and class to register. The registration folders or cards will gladly be sent upon request.

Mrs. L. A. Newsom, Columbia, Marion County Intermediate associational superintendent, has secured Miss Mary Alice Biby of Nashville for another special association-wide Intermediate Week in Mississippi. This will be February 5-10, and we are expecting another great and glorious week for the Master in trying to reach every church in Marion County in the interest of our Intermediate boys and girls. Associational superintendents: Please send in your reports.

—o—

Intermediate Goals

We have doubled our registration goals for this year, which means we must register 60 departments and 350 classes in order to reach them. Please, superintendents and teachers, register your departments and classes so we can complete our list of Intermediate workers for the state. If you don't have the free postage folder or card, write for them.

Our goals for standard departments and classes are: 3 departments and 45 classes. Last year we had one standard department and 21 standard classes. Let's go after the standard. Why? To reach lost people. "More boys and girls are won to Christ in standard departments and classes than in those not standard."—Lee. Organize to standardize, and use it to reach souls. Luke 14:23.

Who will be first to mail in an



REV. B. FRANK SMITH
BECOMES PASTOR AT LYON

—o—

Rev. B. Frank Smith, recently called to the pastorate at Lyon, is a native of Copiah County. He graduated from Louisiana College in 1927 with the A.B. degree and from the Southern Baptist Theological Seminary in 1934 with the Th.M. degree. He is now working on his doctorate and expects to complete this work in the spring.

Brother Smith has held pastorates in Louisiana, Kentucky and Indiana. When called to Lyon he was pastor at Oolitic, Indiana. In connection with his seminary work brother Smith has been student librarian for the past two years.

In a letter to the writer brother Smith mentioned three facts about Lyon that are encouraging to the new pastor.

1. The Record goes to every family, so I know the members are intelligent and forward-looking Baptists.

2. 40% of the budget goes to the Cooperative Program, so I know they are a missionary folk.

3. All the former pastors are referred to in terms of love and admiration, so I know they appreciate sincere effort.

In 1932 brother Smith was married to Miss Gertrude Bass of Pinola. Mrs. Smith is a graduate of Mississippi Woman's College. They have one child, a daughter one year old.

—A. L. Goodrich.

—BR—

KAIFENG, HONAN, CHINA

—o—

Time moves fast in Kaifeng. So much has happened and is happening that I could spend much time giving you a bare outline of events. All our mission work is going ahead with the exception of six country mission stations which are inundated by the Yellow River. There are 500 students in our Kaifeng Baptist schools. Each of our city churches has primary schools. I have started a small class in seminary work and this class meets in the city. Hurry back to help us develop the seminary. You are missed and badly needed. Our work is running like a watch. Never has Kulou church had a better staff, a better spirit or better outlook. Nearly 100 students are in Kulou primary school.

Our goals for standard departments and classes are: 3 departments and 45 classes. Last year we had one standard department and 21 standard classes. Let's go after the standard. Why? To reach lost people. "More boys and girls are won to Christ in standard departments and classes than in those not standard."—Lee. Organize to standardize, and use it to reach souls. Luke 14:23.

application? Let all associational superintendents of departments send in reports promptly.

We have baptized between 400 and 500 souls in Kaifeng area since September. Congregations are good and the response most encouraging. Our work, far from being torn to pieces, is moving forward at a steady pace. We need missionaries urgently. Every other mission is fully staffed. I have been the only male missionary of our board in Kaifeng for over a year and a half. Miss Ward and Mrs. Harris are here and Miss Cox in the country. This is our entire force with the Bible schools and a seminary class running. Of course Peter Lee is a great help. Since September 1 missionaries have been able to get to Kaifeng with very little trouble. Eight Lutherans left U. S. A. on October 1 and arrived in Kaifeng October 31, coming via Shanghai and Tsingtao.

We are looking for Wesley and wife in a few days to help out for a time at least. Dr. Nichols is in Hwanghsien. He will not likely return to Kaifeng until early next year.

With a little advertising I believe I could have fifty students in the seminary. One doctor is attending classes daily and we are expecting another doctor. Mr. Kong Yao Teh, a prominent business man and Christian, has entered this first Seminary class. There are about ten students, half from upper classes of Bible school. I am doing nothing which cannot be undone. I mean that when you and Nichols arrive, the faculty can discuss the entire policy of the new all-China Seminary. The concensus of opinion among missionaries is that the new seminary should be developed at all hazards and that for the present at least Kaifeng is the place for it.

The Seminary will need a library and loan fund. If you could get some consecrated Baptists to make worthy gifts to these two items, it would help greatly.

As matters stand now we will have little difficulty in getting many fine students. A little later I expect to send out a circular asking every Baptist church in China to have a "Calling Out the Called Day." The Chinese student class in despair of themselves and of their country, are more responsive to the Gospel call than I have ever known hitherto. I wish you would stress this fact in your addresses. We live in the atmosphere of revival. How long this will continue no one knows. But that is the condition now. Do not delay your return unduly or

you may find adjustments more difficult. China has had an economic, moral and political earthquake. The situation is so changed that you must be prepared for great adjustments.

I have been executive secretary of the Kaifeng International Relief committee for many months. By next spring about \$200,000.00 will have passed through our hands if our program is carried out. I estimate than 800,000 Chinese are in a destitute condition between here and Chen Chia Kon in the new Yellow River district. I have bought 2,000 suits of clothes for Kaifeng poor. This winter is going to be terrible for the poor and many formerly well-to-do are now very poor.

The story of atrocities in China reported abroad has never caught up with the truth! By the grace of God Kaifeng was spared much. And I still wonder at it. But even so plenty happened in this city. What a year we have had! Air raids, bombardment, scores of thousands of wounded passing through, fifteen thousand refugees, a thorough looting, great revivals, a marvelous spirit of unity among Christians and a hopeful outlook. Praise God for his protecting care and boundless mercies.

Our three children are in school at Hongkong. We hear that Fielder was caught at Hankow and cannot get through to Chengchow.

Hendon M. Harris, Sr.

—BR—

Once while campaigning in the home state of his opponent, William Howard Taft found his speech constantly interrupted by heckling from the gallery. Finally a cabbage landed on the stage and came to rest near his feet.

Pausing in his address, Taft peered at the vegetable intently and then remarked, "Ladies and gentlemen, I see that one of my adversaries has lost his head."

Troubled by Constipation?

Get relief this simple,
pleasant way!

• Take one or two tablets of Ex-Lax before retiring. It tastes like delicious chocolate. No spoons, no bottles! No fuss, no bother! Ex-Lax is easy to use and pleasant to take!



• You sleep through the night...undisturbed! No stomach upsets. No nausea or cramps. No occasion to get up!



• In the morning you have a thorough bowel movement. Ex-Lax works easily, without strain or discomfort. You feel fine after taking it, ready and fit for a full day's work!



Ex-Lax is good for every member of the family—the youngsters as well as the grown-ups. At all drug stores in 10¢ and 25¢ sizes. Try Ex-Lax the next time you need a laxative.

Now improved—better than ever!

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THE ORIGINAL CHOCOLATED LAXATIVE

SAVE MONEY!

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NATIONAL MUTUAL CHURCH

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CHICAGO

For Over FORTY YEARS We Have
Specialized in CHURCH INSURANCE
\$3,900,000 Paid to Policyholders for Losses

LOWER RATES and
ANNUAL INSTALLMENT PAYMENT of PREMIUMS

Make Our Insurance Especially
Attractive to Church Officials

Write TODAY for Rates.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children;

Christmas has come and gone. I hope every one of you had a happy time, that Santa Claus was good to you, and that you remembered to be thoughtful of others. Now nineteen hundred and thirty-nine stands before us and hands us a book full of clean white pages, three hundred sixty-five of them. Let's see if we can't keep from spotting and smearing these clean sheets with unkind thoughts, unpleasant words, or selfish acts. Only by asking God's help many times a day can we do this. But with God's help we can make these pages beautiful with pure, happy thoughts, kind words, and gracious deeds. If this sounds as if I were preaching to you, just remember that I'm preaching to myself too.

In addition to the letters which you see on this page, we also have a lovely Christmas card from Fannie Mae Henley, enclosing a dollar as dues from Jeannie Lipsey Club No. 1. We appreciate more than we can tell the faithful interest which she shows in our work.

And I have received a bunch of letters that you are certain to enjoy. I'm not telling who they are from or where. Just you wait until next time, and we'll have as many of them as our page will hold.

With love,
Mrs. Frances Steele.

—
BIBLE STUDY

Proverbs 16:8, Better is a little with righteousness than great revenues without right.

Zacchaeus lived in the city of Jericho. Many taxes were gathered in Jericho from people who bought and sold. It was Zacchaeus' business to collect these taxes. The taxes had to be handed over to the Roman rulers. The Jews hated to pay those taxes and they hated the people who collected them. They must have hated Zacchaeus very much, for he took more from them than he should. Part of the taxes he kept for himself. In that way he had grown rich. He would not have said that he was stealing but he was being dishonest. He was keeping what really belonged to some one else.

One day Zacchaeus learned that Jesus was coming through Jericho. Now Zacchaeus had heard about Jesus and wanted very much to see him. Zacchaeus was a short man and he knew that the crowds would be around Jesus, and that if he didn't do something, that Jesus might pass through Jericho and he would never see him. So Zacchaeus ran ahead and climbed up into a sycamore tree near the road where Jesus would pass. Soon the crowd drew near, and Zacchaeus looking down, saw the one he was seeking. "Surely," he thought, "that must be Jesus. No one else has so kind and gentle a face."

Just then, Jesus looked up. His eyes were on Zacchaeus. "Come down!" he called to the little man. "I am going to stay at your house today."

Zacchaeus was excited and happy. He could hardly believe his ears. The great teacher was going to stay at his house. Quickly he climbed down from the tree and joined Jesus. Together they went to the home of Zacchaeus and Jesus spent that day with Zacchaeus. They talked together and came to know each other well. The dishonest little tax gatherer came to see how ugly his sins were and he wanted to be a better man. Before Jesus left him, Zacchaeus said, "I am going to give half of what I have to the poor and whatever I have taken unfairly I am going to give back four times what I took."

Then Jesus knew that Zacchaeus had a different heart and was sor-

ry for the way he had lived. Jesus said to him, "Today your sins are forgiven."

—
Gloster, Miss.,
Dec. 14, 1938.

Dear Mrs. Steele;

I am sending the remainder of the Junior department's (S. S.) Thanksgiving offering. We sent part of it with the church's contribution at that time, and this \$1.70 we would like to have used in the building fund for whatever purpose it is needed most. We expect to send more from time to time, all during the year.

Sincerely,
Mrs. R. R. Tabor,
Junior Dept. of S. S.

Thank you, Mrs. Tabor, and every member of the Junior department who had a part in this offering. Your gift and your words are most encouraging.—F.L.S.

—
Florence, Miss.,
Dec. 17, 1938.

Dear Mrs. Steele;

Our Junior Sunday school teacher, Mrs. C. E. Russell, told us that every time any one had a birthday in our Sunday school to send a penny for each year of their life for the Julia Johnson Lipsey memorial building, so I am sending you the twenty cents for Nell Pearl Hemphill and Paul Wallace Smith, each ten years of age.

Our Sunday school went to the Baptist Orphanage. We saw many children that we wish we could help more than we do. We are wishing all of them a merry Christmas and a happy New Year.

Cordially yours,
Mary Lucille Boone.

Mary Lucille, that is a fine plan that your Sunday school teacher has. We are grateful to her and to Nell Pearl and Paul Wallace for these birthday offerings. Thank you very much.—F.L.S.

—
Starkville, Miss.,
Dec. 18, 1938.

Dear Mrs. Steele;

I have just gotten back from church, so I'll try to write you a few lines. Last Christmas I gave a little colored girl who lived on our place, some toys, fruit, nuts, and candy; that was all the Christmas they had in their home, so she enjoyed it very much. I love to do things to make somebody happy. We will only have to go to school three days this week, then we dismiss for Christmas.

We are going to have a tree at school; also one at home. I'm sending 25 cents—you may use it as you like. I wish for you a real merry Christmas and a happy New Year. Lots of love.

Your little friend,
Annie Louise Duke.

Christmas holidays are fine, aren't they, Annie Louise? Thank you for this donation which you make. It shall be divided between Miss McSween's scholarship and the orphanage. We send the same good wishes for you which you send to us.—F. L. S.

—
Laurel, Miss.,
Dec. 19, 1938.

Dear Mrs. Steele;

I am a little boy seven years old. I was in the white Christmas program at our church last night. It was a very pretty scene.

My grandmother reads the children's page to me and I do enjoy it. I am sending twenty cents; ten cents for the orphans and ten cents

Plaques, Mottoes, Greetings, Books

Finest line of Christian Worker's Supplies in this country. Write for catalog. Agents wanted. Write Dept. J.

THE HIGLEY PRESS, Butler, Ind.

for Miss McSween.

Johnny Boyles.

This would be a poor world without grandmothers, wouldn't it, Johnny? I know you like to have her read to you. Thank you for this nice letter and for the gifts to the orphans and to Miss McSween.—F.L.S.

—
Dear Mrs. Steele;

I wish our readers could have heard a sermon on the radio about David asking God to let him build the temple and the answer that David could not as he was a warlike man, but that his son Solomon would build it. I was impressed by David's going to work to prepare material for the building. It set me to thinking of my feeling at times when I craved to do certain things for the Master but was not allowed, and if I had always done as David, doing what I could cheerfully and willingly.

I had hoped to write sooner, but have not felt so well, even yet, can sit up less than an hour, but feel so thankful, hoping I'll still improve. It is such great pleasure that by my pen, I may be helpful to others.

Wishing that all of the circle readers may have great pleasure in the holidays and enjoy much happiness throughout the coming year,

I am, hopefully,

Mrs. McCall.

Unfortunately, we do not always show the same fine spirit that David did, Mrs. McCall. Too often, if we can't do what we want, we don't do anything at all, instead of being happy that we can have some part in the Lord's work. We are hoping great improvement for you in the new year.—F.L.S.

—
Taylor, Miss.,
Dec. 14, 1938.

Dear Mrs. Steele,

I am sending one dollar for Jeannie Lipsey Club No. 8. I wish you a merry Christmas and a happy New Year.

I wonder why our Baptist people don't have more sermons and religious services over the radio. So many things go over the radio that should not.

Pray for me and mine.

Lovingly,
Mrs. M. G. Austin.

Thank you, Mrs. Austin, for the gift from J. L. Club No. 8. Your regular help is greatly appreciated. Thank you for your kind wishes, and the same to you.—F.L.S.

—
Dear Miss Frances;

I am enclosing our official receipt for \$20.36 as acknowledgment of the November contributions received through the Children's Circle of the Baptist Record for the maintenance fund toward the orphanage.

You will never know how much it means to us to have friends like

you and the members of the Children's Circle. Your assistance in providing the needs of the children who have been committed to our care is deeply appreciated.

The boys and girls above twelve years of age were privileged to go to New Orleans on the Rebel as guests of Mr. L. B. Tigrett, president of the G. M. and N. Railroad. They also had the pleasure of visiting the Baptist Bible Institute and were entertained for dinner there each week. We also saw Miss McSween, the B. B. I. scholarship girl of the Children's Circle. She is deeply appreciative for the splendid assistance given her. There were 75 boys and girls who made this trip, on four different occasions, the first groups had 15, and the three remaining groups 20 each.

Come to see us when you can. Our children are looking forward to a big Christmas. Please extend season's greetings to your readers from the children of the Orphanage who deeply appreciate their kindness.

W. G. Mize.

BR

They were having a busy day making and boiling plum puddings.

"Mary," said the mistress, "just go and see if that large pudding is cooked. Stick a knife in it and see if it comes out clean."

In a few minutes May returned. "The knife came out wonderfully clean, ma'am," she said smiling, "so Oi've stuck all the other knives in it."

BR

"Stand up," shouted a colored evangelist, "if you want to go to heaven."

Everybody got up but one old man.

"Don't you want to go to Beulah-land, my brother?" shouted the preacher loudly.

"Sho," said the old man, "but Ah sho ain't going with any excursion."

BR

"Yep, I had a beard like yours once, but when I realized how it made me look I cut it off."

"Well I had a face like yours once and when I realized that I couldn't cut it off I grew this beard."

WOULD YOU PAY BALANCE DUE?

We have in this vicinity an almost brand new spinet piano—latest model and of a famous make. We must take back this piano because of the inability of the original buyer to make regular payments. We will sell this piano for the balance due on long terms to reliable party. No down payment—just begin regular monthly terms. For description write Box 1285, New Orleans, La.

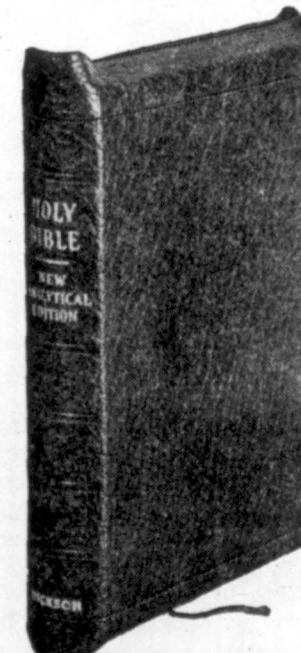
BOOKS!

★

For five new yearly subscriptions to The Baptist Record at \$1.50 each, we will send postpaid a good Bible with Concordance, imitation leather binding, size 7 1/4 x 5. For four subscriptions you may have the same Bible but without the Concordance.

For one new subscription we will send one copy of "Evangelism and Baptism," by J. M. Frost.

For two subscriptions you may have your choice of "From the Burn to the Bayou," by Elliott, or "A Quiet Talk About the Old Book," by S. D. Gordon. Send the money and names and indicate which gift you wish and to whom it should be sent.



THE BAPTIST RECORD
P. O. BOX 530
JACKSON, MISS.

Thursday,

Start this one b
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Thursday, January 5, 1939

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS
LUCY CARLETON WILDS
OXFORD, MISS.

STATE SECRETARY
ASSOCIATE SECRETARY
JACKSON, MISS.

Start the year with a song. Let this one be your theme song!

Tune: Loyalty.

All over Southern lands
The Baptist call expands,
For Stewardship, stewardship,
Stewardship to God.
Its joys ring out anew
To hosts, and not a few,
Of stewardship, stewardship,
Yes, stewardship to God.

Chorus:

Join the tithers band,
Join the tithers band,
"Prove me herewith" saith the Lord
Our hearts will be aglow,
Our barns will overflow,
Through stewardship, stewardship,
Yes, stewardship to God.

Let each of us be true,
And consecrate anew
Our stewardship, stewardship,
Stewardship to God,
That we may be our best
To encourage all the rest
Toward stewardship, stewardship,
Yes, stewardship to God.

When all the states abound
In tithers all around
Full stewardship, stewardship,
Stewardship to God,
His kingdom here will come,
His will on earth be done,
Through stewardship, stewardship,
Yes, stewardship to God.

—o—

Better Music In Our Churches

Last May the Southern Baptist Convention appointed a "Music Committee." The purpose of this committee was to study plans whereby our churches might be encouraged to improve the music in all services of the church. The committee consisting of Dr. J. W. Storer, Dr. D. I. Purser, Dr. Roy Angell, Ryland Knight, Dr. Inman Johnson, Prof. I. E. Reynolds, Prof. E. O. Sellers, Prof. B. B. McKinney, Mr. E. A. Converse, Jr. This committee had a meeting recently in Nashville. They are asking all denominational workers, along with pastors, to emphasize, through the year, the value of good music to religious services. Well selected, worshipful music, is an indispensable part of a service that would honor God and promote his work. Both young and old like the deeply devotional songs best. Why not let one of your new year resolutions be that "only the songs that have a spiritual message and a challenge to service will be used in our congregation."

—o—

Lucien Has Training School The Week Before Christmas

Thanks to Miss Mary Delle Posey for a good report of the Training School at Lucien during the week of December 19-23. Three classes were taught: Senior B. Y. P. U. Administration, taught by Mr. T. C. Clark of Brookhaven, student at Mississippi College and State B. S. U. president. The B. A. U. Manual, taught

by Pastor Lemuel E. Smith, and the Junior Manual, taught by Mr. Jesse Lee Smith of Lucien, also student in Mississippi College. Miss Posey reports a fine attendance, splendid interest, and enthusiastic participation. The week's work was climaxed by a Christmas tree in which all had a part. As a result of the work a B. A. U. is being organized. We agree that was a fine way to spend the week before Christmas.

—o—

State conference for Associational Training Union officers will be held in Crystal Springs, February 14-15. Let every association have a full attendance.

—o—

Let It Rain

Rain doesn't stop the folks in Holmes County when they want to go to a Training Union meeting. Despite the down pour Thursday evening, Dec. 8, a fine group of Training Union members met in Lexington to plan for definite ways in which they can further the work in the association. Mrs. M. C. McDaniel, the associational director, presented a number of suggestions and each in turn was accepted. For one thing, it was voted to begin with the next meeting (January 8) awarding attendance and efficiency banners to the churches having the largest attendance and to the unions making the highest average for the quarter based on the eight point record system. The attendance banner is awarded on a mileage basis, number present times miles traveled both ways, ten miles per person being allowed for the local church. There is an efficiency banner for adult unions, one of seniors, and another for juniors and intermediates. Holmes County is making progress.

BAPTIST WORLD ALLIANCE AND ANTI-SEMITISM

—o—

Enquiries having been made as to the attitude of the Baptist World Alliance on the subject of the anti-Jewish action in the continent of Europe, the administrative committee of the Alliance resolved:

(1) To republish and call attention to the resolution of the fifth World Congress (Berlin 1934) on the subject of Racialism, viz:

"This Congress representing the world-wide, inter-racial fellowship of Baptists, rejoices to know that despite all differences of race, there is in Christ an all-embracing unity, so that in Him it can be claimed with deepest truth there is 'neither Greek nor Jew, circumcision, nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all.'

"This Congress deplores and condemns as a violation of the law of God the Heavenly Father, all racial animosity, and every form of oppression or unfair discrimination toward the Jews, toward colored people, or toward subject races in any

part of the world.

"This Congress urges the promotion of Christian teaching concerning respect for human personality regardless of race, and as the surest means of advancing the true brotherhood of all people, urges the active propagation of the Gospel of Christ throughout the world."

(2) To point out to the constituent bodies that the above resolution gives a clear description of the attitude of the Alliance, which remains unchanged. Recent events have more strongly than ever justified this attitude.

(3) To express the hope that the various constituent bodies will at this juncture reaffirm in their own way the principles set forth in the resolution, and especially that they will take steps to furnish all possible assistance to those who are the victims of anti-Semitism.

—BR—

MRS. LEE POLLARD

—o—

The Lexington Baptist Church and the Woman's Missionary Society have suffered a great loss in the going to her eternal home our dear friend and sister, Mrs. Pollard. She was a good wife, a faithful friend and co-worker. Truly it can be said of her, "She stretched out her hands to the poor. Yes she reached forth her hands to the needy." Our hearts go out in sympathy to Mr. Pollard and the other relatives and we pray that God's grace will be sufficient for their every need.

—A Friend.

—BR—

A MISSING RICKSHAW LICENSE

—o—

Shanghai, China—Early one winter morning a missionary was standing on the street corner waiting for the car which would take her to her work. Her thoughts, which had fled far away, were recalled by some one stopping directly in front of her. The face before her was pitiful to see,—thin, haggard, greyish in color, with lips and chin quivering. The eyes were lusterless and sad, but there was an expression of great pleading in them. Who was this one? What did he want? Thinking the foreigner would not understand his Chinese, he pointed mutely to the back of a rickshaw from which the license had been removed. This one was a rickshaw coolie from whose rickshaw the policeman, for some offense, perhaps trivial, had snatched away the license, thus making

it impossible for him to ply his trade till he could rent another—taking away his means of livelihood.

The missionary asked a question in Chinese. Still pointing to the rickshaw, the poor fellow muttered, "It's a question of rice." But one glance at that gaunt, thinly-clad, under-nourished body made it apparent that the return of the license was more than a question of rice. It was a question of life and death. Only a few dimes made that great a difference in that life. With them, the coolie could, barring illness, eek out an existence for himself and his family; without them, there was before him only starvation, death! Such a little thing to the giver! Such a vital, all-important thing to the poor coolie! Just one of the multitude of cases needing a little help in order to live!

—R. Pearle Johnson.

—BR—

That it is not absolutely necessary to have a full supply of every letter in the alphabet in order to print a readable article, is proven by the following: "We begin the publication of the Roccay Mountain Cyclone with some phew diphpiculities in the way. The type phounders phrom whom we bought our outfit phor this printing ophphiee phailed to supply us with any ephs or cays, and it will be phour or phive week bephore we can get any. We have ordered the missing letters, and will have to get along without them until they come. We don't like the loox ov this variety ox spelling any better than our readers but mistax will happen in the best of regulated phamilies and iph the ph's and the c's and x's and q's hold out we shall ceep (sound the C hard) the Cyclone whirling aphter a phashion till the sorts arrive. It is no joque to us—it's a serious aphphair."

EASE THAT HEADACHE

Capudine—It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. **CAPUDINE** liquid is easy on stomach—easy to take and eases quickly. Try it—Use it.

CAPUDINE

Evangelize IN 1939!

REVIVAL SERMONS

Two hundred pages of warm hearted evangelism charged with dynamic power. Soul-stirring and soul-winning, these sermons are scriptural, pointed, persuasive, and breathe throughout the Master's compassion for lost men.

By PORTER M. BAILES \$1.00

TO THEM THAT PERISH

Ten great sermons which deal with the vital problem of man's relationship to his God. No reader will accuse the author of having any sympathy with the idea that sin is merely a form of bad taste, or that hell is a sort of high-class winter resort.

By E. D. POE \$1.00

SOUTHERN BAPTIST HANDBOOK

"It has romance . . . history . . . the philosophy of a great denomination . . . of a mammoth movement . . . a record of tragedies and triumphs . . . of evangelism in all our states . . . Pastors should carefully read it . . . give its message to their biggest crowds. Get this brand new and dynamic book on evangelism."

—L. R. Scarborough.

By E. P. ALLDREDGE \$1.00

BAPTIST BOOK STORE

BAPTIST WORLD ALLIANCE
SUNDAY, FEB. 5, 1939

To our fellow Baptists of all lands. Dear brothers and sisters;

We are now in the thirty-fourth year from the foundation of our Alliance; and with grateful hearts we recall the grace of God bestowed upon our world-wide fellowship.

Before July 1905 churches and groups of our faith and order were scattered over the world, but there was no inclusive fraternal organization. Then the Alliance came into being, to express our unity in Christ, and our resolve together to offer our witness to mankind, together to work for the Kingdom of God, and together to defend religious freedom throughout the world.

Before the great war organization was provisional, and the Alliance had neither offices nor full-time officers. Yet it was able to help persecuted brethren under the Russian czardom by making their conditions known and even securing some relief. The sense of our oneness was all the while steadily deepened.

The war of 1914-18 interrupted its activities, but the Alliance was not destroyed. The fact that it existed kept alive a sense of Christian unity between those who because of their national loyalties were politically described as "enemies." Right gladly they came together afterwards, and the London conference of July 1920 initiated the greatest denominational effort ever known for the relief of suffering.

The appointment at that conference of a "Baptist Commission for Europe" gave to our world-wide fellowship its first whole time representative. He later became a joint secretary of the Alliance, and in 1928 was appointed general secretary with an office in London. These post-war developments have enabled our people to act and speak as a united religious communion for the strengthening and inspiration of smaller and often isolated groups. Intervisitation, including the tours of successive presidents and the general secretary, has done much. Persecuted individuals and groups have been helped, and in almost all countries the general secretary's representations to governments have been favorably received. The moral prestige of the Alliance has vastly increased, and its action is the more effective since it seeks no political but only religious ends. In Russia alone—where all religion is under a cloud—our efforts have been fruitless. Even in Rumania we have occasionally secured alleviation, in spite of ecclesiastical influence constantly directed against religious freedom. At this time (November 19) our brethren are severely persecuted; many are in prison, and many churches have been closed.

We confront in fact a serious setback to the cause of religious liberty in many parts of the earth. Never was our distinctive witness more urgently needed, for freedom and for the simplicity of the Gospel of the New Testament.

Shall we not in all countries use Baptist World Alliance Sunday as a time to thank God for all that He has wrought through our fellowship, and to pray that His wisdom may be granted to our people everywhere

especially to those who represent the Alliance, and that His blessing may crown their efforts with success? We shall also everywhere pray that a larger devotion to our common Lord and to one another may mark the life of our people during the coming years. Our World Congresses have been historic events: the message of Berlin still resounds through the earth. The congress in Atlanta will bring a vast reinforcement of spiritual power if it stimulates world-wide petition for passionate evangelistic service. For such service our fellowship exists: without it Baptists are lost and undone.

Nor shall we pray for ourselves alone, but for "all who profess and call themselves Christians" that they with us may be sanctified in the truth, and that grace may rest upon all who love our Lord in sincerity.

Let us make the first Sunday of February 1939 a notable day of thanksgiving, prayer, and self dedication. May faith, hope and love abound among us all!

Yours in the fellowship of the one Lord,

George W. Truett,
President
J. H. Rushbrooke,
General Secretary
Clifton D. Gray,
Hon. Asso. Secretary
Baptist World Alliance Office,
London, November 1938.

—BR—

CONQUERING TO TO CONQUER

—O—

It is one of the stock arguments of those who preach church unity to say that the world is going to the devil without it. What we need, they say, is to present a united front to the economic, social, and political wrongs of today; if there was only one big church heading up in certain enlightened overlords then these overlords could formulate the principles and views of all Christians and with the power of united Protestantism impose them on the governments of the world, saying to one government, "Do this," and to another, "Do that," and it would be done. As things are now, Protestant Christianity, they say, dissipates its strength into a thousand little channels and accomplishes nothing. And we may say in passing that in the last pronouncement we read by one of the church unionists he was in despair because in America we have so many churches which insist on acting and thinking each for itself. Probably he was referring to Baptist churches.

It would be a gloomy world indeed if Christians generally paid much attention to those who think that the one way to bring in the Kingdom of heaven is to give them the privilege of telling the powers that be what is wrong and how to correct it. The fact is from the Day of Pentecost until now the world has been getting better under the preaching of the gospel. The work began at Jerusalem; today the gospel is being preached in China and India and Africa, and in the recesses of Greenland's icy mountains. A hundred years ago there was not an American Baptist missionary in China. Today there are a hundred thousand in the Chinese churches

that have arisen under the preaching of our missionaries.

Wars, yes we hear of war and rumors of war in China and Japan and in those countries of Europe where there has been a deadening church unity imposed by the state. But the Protestant nations of the world stand for peace; they have made it plain in the past few months that they will go to war only after exhausting every other recourse. And in the last century we have made progress in our opposition to war; we have come a long ways since Andy Jackson gave France the ultimatum of "immediate settlement of its debt or immediate war," and since he sent our warships to shoot-up the towns of the Malay pirates who had boarded and robbed our merchant vessels.

Conditions are far from perfect now, but how much better than they were at the close of the Civil War; how much better is the condition of the Negroes; how much better the condition of the working classes; how much advance has been made in education; how much advance there has been in the standards of living—better houses, sugar in place of molasses, wheat bread in place of hoe cakes, the luxuries of those days the necessities of life of today. Religiously, we have also made advances; we have more people in our churches and more in our Sunday schools; the work our women and young people are doing in our churches was unheard of in 1870. The single-roomed meeting house has been replaced by a modern church with rooms for the many religious activities of the members. The battle to our limited vision may seem to be going against us in places, but the larger view leaves no doubt that Christianity is ever winning the day, going on conquering and to conquer.

—Biblical Recorder.

—BR—
MATTERS FOR PROTEST

—O—

When it comes to allowing any church to use our national government for its own ends it is time for protest. And that is just what, to mention one instance, President Roosevelt and Secretary of State Hull allowed on the occasion of the recent visit of Cardinal Mundelein to Rome for the beatification of Mother Cabrini on November 11. On orders from Washington, the American diplomatic staff paid the Cardinal especial honors on his arrival in Italy. No Protestant acting as an agent of his church has ever been accorded such attention, and has not expected it. But the Catholic hierarchy in the United States has come to asking our National government to give it official recognition, and is having its claims allowed. It is time to protest, and we do protest. It is a violation of the principle of separation of church and state for our national administration to act as it has acted in this Cardinal Mundelein matter.

Another occurrence under Presi-

dent Wilson's administration was an outrage to all non-Catholics of the nation. It was the giving of the name, "Virgin Islands," to the group of islands purchased from Denmark and previously called St. Thomas. The Catholics took advantage of the stress and strain of war to get this partisan religious recognition. The name ought never to have been changed, and the change still causes resentment in the breasts of many Protestants.

The instances mentioned are types of many others on which the Catholic hierarchy of the United States as agents of Papal Rome are continuously engaged to get unfair advantage for the Romish church. Two other proposals have already aroused angry discussion—the proposals to erect a statue of St. Francis overlooking San Francisco and another of the Virgin Mary in Oregon. Anything they can get away with is the Catholic policy. It might be well for Baptist conventions and Methodist conferences and Presbyterian synods to make protests and send them to congressmen, to be spread in the Congressional Record. As it is, the Catholics often use our Federal government for their own purposes. It is pleasing to recall, however, that they have not succeeded in having Ambassador Daniels recalled from Mexico, and that Congressman O'Conner, who was loudest in his demands for the recall, has failed of re-election.

—Biblical Recorder.

—BR—

An old timer went into a store recently and bought a shirt. The clerk tried to sell him a trunk also.

"What would I use a trunk for?" asked the old man.

"To keep your clothes in."

He eyed the clerk sharply and said, "Do you want me to go naked?"

COUGHS...

**Here's Why
You Cough...**

WHEN YOU CATCH COLD



1 Congestion results and the tiny glands in your throat and windpipe cease to work properly.
2 The secretions of these glands often turn to heavy, clinging phlegm.
3 This sticky phlegm irritates your tender throat tissues and you cough.

How Pertussin Relieves Coughs

1 Pertussin, an herbal syrup, stimulates the glands in your throat to pour out their natural moisture.
2 Then that sticky, irritating phlegm is loosened, easily "raised" and expelled.
3 Your throat is soothed and your cough relieved quickly and safely by the Pertussin "Moist-Throat" Method.

Quick and effective for young and old as proved by millions of bottles used

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NEW YEAR'S GREETINGS TO YOU!

The management and children of the Baptist Orphanage hereby express appreciation for your favor during 1938 and for you the favors of God during 1939.

Your gift to B.O.B.F. helped to provide three dormitories, a bungalow and business office for the Superintendent and another dormitory to be built soon.

We expect to get out a folder soon showing what has been done, who has been helped and why we need to do more. We hope you will feel no poorer because of your gift and that you will be so pleased with the results of your contribution you will want to make a similar offering to the Building Program during 1939, if the Lord so prospers you. Such will enable us to answer many piteous appeals concerning other children.

Gratefully,

B. SIMMONS,
Field Representative.

B. O. B. F.

BRYAN SIMMONS
Field Representative

About twenty-five hundred of the above have been sent through the mails; but we find that we do not have the names of many contributors and if any reader who has contributed did not get a copy you will know the reason. The girls of the Orphanage addressed most of the cards and they found that the writing on the envelopes had gotten cold and was hard to make out sometimes. Pardon any errors.

Christmas Time

The children have enjoyed very much the fine consideration shown them by many during the holiday season. They have had plenty to eat and many enjoyable gifts; but the eats have not made any of them sick, neither have the gifts spoiled them. We are grateful for all that has been done.

The New Dormitory

The contract has been let for the new boys' dormitory and work will begin as soon as weather conditions permit. Some substantial gifts for this building have come in during the holidays which will help to speed up the work.

The Year Ahead

We turn into the second year of our program with encouragement and determination. Encouragement because of the excellent response during the year just closing; determination because of the work that yet needs to be done and the great number of children needy for what those at our Orphanage are receiving.

Overlook any mistakes I have made this year and pray that I may do better in 1939.

BR

Miss Jeanette Thigpen, Bay Springs, president of the student government council of Blue Mountain College, and the following council members will attend the Mississippi intercollegiate association of student government organizations for women at Delta State Teachers College, December 8-11: Misses Martha Louise Haynie, Blue Mountain, and Edna Ruth Rea, Sherman.

BR

SUBSCRIBE FOR THE BAPTIST RECORD.

THE SOUTHERN BAPTIST HOSPITAL IS ENLARGING

—o—

After more than thirteen years of ever-expanding usefulness in the city of New Orleans, the Southern Baptist Hospital has reached the stage in its development when it seems necessary to enlarge.

No loyal Baptist can view the towering eight-story structure on Napoleon Avenue which houses its ministry of mercy without a glow of exultation over the wonderful potentialities which inhere in its ministry in one of the great Catholic strongholds of America. We have grown accustomed to the ministry of Catholic hospitals in Protestant cities, and know of the influence which they exert for the Catholic cause; but a great Baptist hospital in a Catholic center is something new under the sun.

More than two years ago, Dr. Louis J. Bristow, superintendent, suggested to the Hospital commission of the Southern Baptist Convention that it consider the advisability of enlargement, inasmuch as the 198 beds were occupied constantly, and some lines of activity were hampered because of lack of space for expansion. His thought was that no growing Christian institution should ever become static. However, the commission's decision was that the debt on the institution should show a further material reduction before enlargement was contemplated. After the intervening two years, the indebtedness shows a reduction of more than \$100,000. Within the space of ten years the debt on the hospital has been reduced from \$800,000 to \$224,000, despite the fact that its receipts from the Cooperative Program have not been adequate, until recently, to cover the interest charges on the indebtedness. Obviously, this represents one of the outstanding financial achievements of the denomination.

Nor has the reduction in debt been achieved through curtailment of the hospital's free service, as is attested by the fact that about 25 per cent of all its service has been free. It provides free hospitalization for all our foreign and home missionaries who need it, as well as to all employees of the Louisiana State Baptist Convention. Many ministers and members of their families, as well as others without official connections have been the recipients of its free services. Free hospitalization is given to the Baptist Rescue Mission's patients in New Orleans, as well as to patrons of the Baptist Woman's Emergency Home.

A modern, standardized nurses' training school is training some 135

young women for the nursing profession, and its graduates are being accepted constantly for service in our foreign mission hospitals, as well as for positions of responsibility and usefulness in other professional capacities.

At the last meeting of the Hospital commission, it was decided, after prayerful consideration, that the time had come for enlargement. Acquiescence in the building program was secured from the Executive Committee of the Southern Baptist Convention, and a wing is now being extended from the building which will add 75 beds, two operating rooms and other necessary laboratory and dietary space. The estimated cost of the addition, with equipment is \$175,000.

No interference with the Cooperative Program is contemplated in the appeal which the hospital is now making to its interested friends for assistance in paying for the addition. It is believed that there is sufficient concern for the institution, and interest in the strategic work which it is doing, to lead its friends everywhere to come to its aid financially at this time.

All who believe in the vital potentialities which it offers are urged to join in prayer that God may bless its ministry and give His favor to the program of enlargement. "Prayer changes things," is a phrase which has become popular. But its popular acceptance is no bar to its truth.

Some friends will want to send their checks direct to the hospital to apply on the building program. Others will want to furnish a room, perhaps as a memorial to a loved one, with a bronze plaque on the door with a proper memorial inscription. Missionary societies will want to respond with a special love offering for the cause, perhaps some of them furnishing rooms in the addition. A room, with bath, can be furnished for \$200; without bath for \$150.

Clyde L. Breland.

BR

"Are you looking for some work, my man?" "Not necessarily, but I'd like to get a job."

Raise MONEY
...Easily

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

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Calotabs Help Nature
To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxines. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

AN APPEAL TO SOUTHERN BAPTISTS

(At a meeting of the Executive Committee of the Southern Baptist Convention in Nashville, December 14, 1938, with executives and special representatives of all Convention agencies present, the following appeal was unanimously adopted)

TO THE BAPTISTS OF THE SOUTH

Dear Brothers and Sisters in Christ:

We feel constrained to call your attention to a matter of great concern and beg your prayerful, practical and immediate action.

1. The debts upon our southwide agencies have been reduced from approximately \$6,250,000 to approximately \$3,250,000.

2. The Baptist Hundred Thousand Club is the special debt-paying plan of the Southern Baptist Convention and for more than five years has contributed most substantially to the reduction of these debts. It was launched at a critical time in our history, has helped every cause we have, and has literally saved the life of some of our institutions. We are eternally grateful to God and to all who have helped.

3. The receipts of the Baptist Hundred Thousand Club for the first eleven months of this year for southwide debts are \$27,349.46 less than for the same period last year.

January and February Special Months

4. January and February are the months set apart for the special promotion of the Baptist Hundred Thousand Club.

5. Something must be done and should be done immediately. It will be an unspeakable calamity for us to fall down upon our debt payments. We just must pay these debts and save our face, our property, our workers, and our work.

6. There seems to be no other way or plan possible at this time. The Club has done and is doing too well to stop or change it. But it needs to be *revived, energized* and *enlarged*. We ought to put forth a renewed, convention-wide, determined effort to get 100,000 paying memberships in this Club.

It Can Be Done

7. It can be done, it will be done when our pastors and leaders give themselves full length to the task. No pastor should be satisfied until he has enlisted every member possible in this Club; he should then try to get as many group members as possible in the Club.

We call upon and urge all pastors and leaders to give this matter their immediate and most earnest and prayerful attention. Call your people for prayer and conference. Explain the situation and plan. Appoint a committee of one from each organization making the chairman B.H.T.C. leader for your church. Adopt a membership goal; set a Hundred Thousand Club day; talk about it; pray for it; preach upon it. Solicit memberships; follow up by getting classes, unions, groups and circles to take group memberships. Urge your people to pay monthly and pay as much in advance as they can.

Let's all work at the job and STAY WITH IT till it is done. For the glory of Christ, the honor of his church, and the salvation of the lost LET US DO OUR BEST and do it NOW.

FRANK TRIPP, President Ex. Com. S.B.C.
WALTER M. GILMORE, Secretary
J. E. DILLARD, Director of Promotion